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Berlin's mayor and bishop

No. 46

AUGUST 12, 1953

ENTS

Lesson for Teacher

AT VACATION BIBLE SCHOOL last year, we talked about the work of the American Bible Society among the blind and tried to read for ourselves a Bible verse printed in Braille. The children were fascinated that "those little bumps" could tell about Jesus' love just as their own printed Bibles could.

Someone suggested that we save our pennies to buy a Braille Bible for a blind person. It was to be our own project—no parents, no grandparents aiding the financing. During those two weeks dishes were cheerfully washed, rooms kept tidy and errands run on swift feet. Pennies and nickels trickled into our little bank. The project, successfully concluded, brought praise from the school's superintendent and the pastor and the children were very pleased.

BUT THE PROJECT wasn't really finished. About Thanksgiving time Sunday school, the children wer cussing the blessings for which the particularly thankful. One of those year-old butch haircuts which h come so familiar during the s weeks contributed this:

"Every night when I go to my I close my eyes and pretend ther old lady in a rocking chair. She' She takes her big Braille Bible on and opens it. I pick up my Bi open it too. We always start out the Twenty-third Psalm together tell by her smile that she's really t for that Bible we sent her a makes me thankful too."

AND I'M THANKFUL, too—that sometimes the teachers le lessons from the pupils.

—EDYTHE M. DAE

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COVER PICTURE. West Berlin's Mayor Ernst Reuter and Bishop Otto Dibelius of the Berlin-Brandenburg diocese—which includes the Soviet sector of the city and other Communist-dominated territory—meet at church assembly in Berlin. Both are bold defenders of freedom.

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THE CHURCH IN THE NEWS

Lutherans to help in refugee resettlement

The Eisenhower administration had pushed through a reluctant Congress a plan for admitting 214,000 non-quota immigrants into the United States in 41 months. The mood of the Congressional opposition was summed up by Representative Howard W. Smith who complained that the refugee bill means "turning over our property to a European horde.

"We've given them our money, we've given them our boys, we've given them our blood . . . Don't give them our country," Mr. Smith pleaded.

The bill contains so many security provisions to keep out Communists that it is uncertain how many refugees can qualify for admission. Fifty-five thousand immigrants, says the bill, are to be persons of German ancestry who were forced to flee from their native lands behind the Iron Curtain and who now live in West Germany or western Austria. Thirty-five thousand of non-German origin who escaped into western Europe are included, besides specified numbers of Italians, Greeks, Dutch, Chinese, Arabs.

There may be from 25,000 to 50,000 Lutherans among those eligible to enter the U.S., estimated Dr. Clarence E. Krumbholz of the Welfare Division, National Lutheran Council. Although the NLC's Resettlement Service office in New York City was largely dismantled after aiding in immigration of 36,000 DPs in 1948-51, the organization can be quickly revived, Dr. Krumbholz said.

New program as big as DP resettlement

Opening U.S. doors for a few of the 30 million refugees in Europe and Asia would not go far toward solving world's problems. But it may take of little of the population pressure in half-dozen countries, especially W Germany, where 10 million homel people are without jobs, without ho

The new immigration law may g U.S. Lutherans as big a job as the resettlement, said Dr. Krumbholz week. "We were able to carry the l then," he said. "I see no reason why should not be able to do it again."

In Europe the Lutheran World Fede tion has kept its Refugee Service fu tioning vigorously, as immigrants channeled to new homes in Cana South America, Australia, and elsewh (*see page 12*). Candidates for immig tion to the U.S. can be quickly selec and certified.

Hundreds of U.S. congregations cured sponsors for the DP immigra Some had unhappy experiences beca DPs who signed up for farm labor t the first opportunity to get city emp ment. By this time most of the DPs h succeeded in finding satisfactory nic in a new world, and some have bec outstanding in their usefulness. (Fo six are now United Lutheran pastors the U.S. or Canada.)

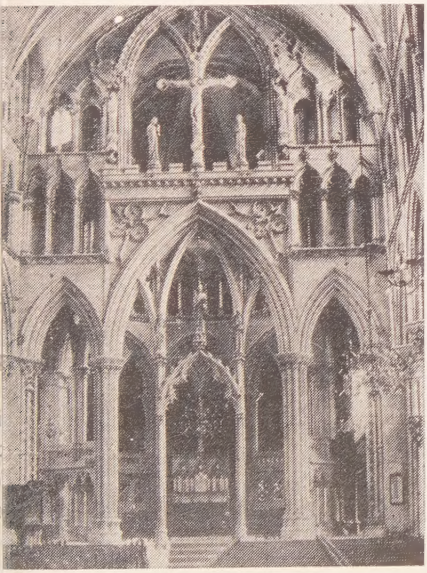
Chinese still hold missionaries

It had been nearly 18 months sinc young United Lutheran missionary, I tor Paul Mackensen, was locked up Tsingtao, China, jail. In early Au the Chinese still had 23 American sionaries in their prisons, plus 11 o Americans.

The U.S. State Department made peated attempts, through the Bri charge d'affaires in Peiping, to secure

lease of the Americans. An effort was so made to take up the question with e Russians. But Chinese were reluctant give up all of their prisoners, although e number of non-Americans, especially oman Catholic missionaries, was being hittled down rapidly. Fifty-three Roan Catholics were sent over the border to Hong Kong in July.

There was fresh hope this month that e Korean truce and the release of miliry prisoners might stimulate the release American civilians in China. Most of em were arrested after the Korean war egan.



TRONDHEIM CATHEDRAL
esident Fry was among the preachers

orwegians celebrate 800th year

It seemed a bit peculiar for Lutherans be celebrating the establishment of a oman Catholic archdiocese. "It is no cret that some slight tension has made elf felt in connection with this jubilee," knowledged Norway's Bishop Johannes nemo. "There is a certain vagueness as to how justified we are in celebrating it as a church festival."

But the celebration of the establishment of the Church of Norway under its own archbishop in 1153 proceeded according to schedule in late July in the ancient cathedral at Trondheim. "We do not put the establishment of the Archepiscopal See on a level with the Reformation some 400 years later," Bishop Smemo explained.

Leaders of dozens of the churches of Europe and America marched in a festival procession into the cathedral, followed by Norway's King Haakon and the royal family. Among those celebrating were U.S. members of the Lutheran World Federation executive committee, which held its annual meeting in Trondheim during the observance. Dr. Franklin Clark Fry of the United Lutheran Church was the preacher at a festival service. First European showing of the American-financed "Martin Luther" film took place in Trondheim during the anniversary celebration.

Roman Catholics held their own celebration of the Norwegian centennial, earlier than the Lutheran festival, but were represented at the Trondheim gathering along with Anglicans, Greek Orthodox, and others.

A half-cent for church

The total looked impressive: one and a quarter billion dollars in church contributions in the United States in 1952, almost $25 million a Sunday. This was the largest total in history, according to a U.S. Department of Commerce report on consumer expenditures.

But other items in the report overshadowed the church offerings. In 1952 Americans had spent 1) twice as much on television sets, 2) $50 million more on cosmetics, 3) tobacco expenditures

were four times as great, 4) automobiles accounted for seven times the sum listed under "church and religious contributions."

For the first time in history, churches received more of the citizen's dollar than motion picture theaters. This fact was not impressive in light of the grey hairs the movie managers were accumulating because of empty theater seats. Total contributed to churches was about half a cent out of each dollar Americans spent in the year.

United Lutheran "structure" is studied

In 35 years the United Lutheran Church had not become such a monstrous corporation as General Motors. But it was no longer so small that one man could supervise its work from his writing desk — as Henry Muhlenberg managed Lutheran activities in America two centuries ago. Since the merger creating the ULCA in 1918, new boards and agencies had been formed, merged, or otherwise shifted around. None of th was according to any long-range plan.

The time had come, it was agreed la year at the ULC convention, for a fu scale study of the organizational stru ture of the church. A 16-member co mission (eight clergymen, eight laymen was appointed by the church's executi board. The commission is to report conclusions to the 1954 convention.

This month the commissioners we far enough along to know where t problems exist but not how to solve the No information on the commissio studies will be made public until defin recommendations begin to shape up.

"Best possible witness"

"The commission is interested in fir ing ways and means of correlating t whole work of the church so we m make the best possible witness for Je Christ to our age," said the chairm Dr. W. Carl Satre of Toledo.

"A church has many ways in which

THE FILES ARE ON THE TABLE

Commission's Secretary Woltz and Chairman Satre with data so far accumulate

COATS CAME OFF

Sixteen commissioners at midsummer meeting solved no problems

ake this witness—through individuals, ngregations, boards, and agencies," id Dr. Satre. "It is our hope that rough a thorough study of the organi- tional structure of the church, we may ing such recommendations to the 1954 nvention as will make for a more tegrated church whose voice shall be early heard in our generation. Each of has only one generation in which to tness to our faith."

Commission meetings are held every o months. In alternate months the mmissioners meet in four sub-commit- es to study the segments of the church ucture. Already combed through are the financial plan of the ULC, 2) mber and duties of officers, 3) type of nventions, 4) Commission of Adjudi- tion. Scheduled for analysis at the pt. 16-18 meeting are 1) Executive ard, 2) Board of Foreign Missions, 3) ard of American Missions, 4) Board Pensions, 5) relation to synods, 6) ssible improvements affecting staff.

ybody can make suggestions

Thousands of pages of information ve been collected from ULC boards and agencies regarding their organizational structure, also similar data on the structure of other churches. Church officers and staff officials of ULC boards are being interviewed regarding the way their work is organized.

One source of help the commission counted on has so far produced nothing. Presidents of the 34 ULC synods were asked to invite the synodical executive boards to make suggestions and recommendations. By midsummer none had made any. Suggestions will be welcomed from members of any United Lutheran congregation, Dr. Carl Satre said last week.

To protect the impartiality of the commission, no one was named to it who is now a member of any of the church's boards. The 16 members are: Dr. Satre, chairman . . . Charles K. Woltz, Charlottesville, Va., secretary . . . G. Allan Dash, Philadelphia . . . Fred Drinhaus, Highland Park, Ill. . . . Rev. Russell Gaenzle, Albany, N. Y. . . . Rev. Donald L. Houser, Pittsburgh . . . Harry E. Isenhour, Salisbury, N. C. . . . Rev. Lloyd M. Keller, Baltimore . . . Rev. Albert W. Lotz, Kitchener, Ontario . . . Roland C.

Matthies, Springfield, Ohio . . . Rev. George B. McCreary, Minneapolis . . . Gilbert E. Olson, Phoenix, Ariz. . . . Paul Palmquist, Omaha . . . Rev. H. Brent Schaeffer, Leesville, S. C. . . . Robert Weller, Philadelphia . . . Rev. John Whetstone, Muncy, Pa.

Somebody lied

"During the period that I was a member of the Communist party, during the 30s, Jack McMichael was a member of the National Committee of the Young Communist League and he was also a member of the Communist Party . . .," Manning Johnson told the House Committee on Un-American Activities.

Mr. McMichael, who is now pastor of a Methodist church in Upper Lake, California, swore that he is not a Communist and has never been one. He called his accusers "liars and perjurers" and asserted that he had never seen them before.

The case was clear-cut and should be brought to court promptly. Which man was telling the truth? McMichael is one of a handful of American Protestant clergymen whose words and deeds have paralleled the Communist party line. Bishop G. Bromley Oxnam told the Congressional Committee last month that he was "suspicious" of McMichael and for that reason gave up his office in the Methodist Federation for Social Action which McMichael headed.

The House Committee had wasted thousands of hours and dollars in collecting and distributing deceptive information about thousands of Protestant clergymen. The time had come to concentrate on a few likely cases, push them to a conclusion, and stop libeling people against whom there is no honest evidence. This month Committee members said they planned to turn over to the Justice Department the McMichael data.

Clergymen have been questioned befo

Investigation of the clergy is not a n Congressional enterprise, it was report during the McMichael hearing. Pas McMichael himself had been called b fore the Senate Internal Security su committee and had denied being Communist.

In 1951 the House Committee h called in the Rev. Stephen Fritchm Unitarian clergyman in Los Angeles, a private hearing. He refused to answ the question about Communist pa membership. He had been editor of Unitarian paper, The *Christian Regis* but was dropped from this position 1947 on the charge that the paper "replete with Communist propagand

Next on the list of clergymen to heard by the House Committee is Harry F. Ward, a retired Metho clergyman, who is accused by Benjam Gitlow of having been a Communist. am not, and never have been, a mem of any political party," says Dr. Ward.

"My judgments and actions conce ing political and economic issues are rived from the basic ethical principles the religion of Jesus, of which I am minister and teacher," said Dr. Wa "At the beginning of this ministry I m the decision that it required comp independence of all political parties, I have never deviated from this positio

J. B. Matthews in his *American M cury* article last month said that "the top pro-Soviet propagandists in this co try are all Protestant clergymen," named McMichael and Ward as two the five.

Hoover opinion on clergymen

There might be as much as 1 per of truth in the charges made by J Matthews about Communist-fron among the clergy. If Matthews had

TEXANS PRAY FOR RAIN

Beside drought-stricken cornfield, Baptist pastor leads his people in prayer

ed on the persons known for their
o-Soviet propaganda (none of them in
luential positions in the churches), he
ght have secured more respectful at-
tion for his accusations.

Senator Harry Byrd said in late July
t he had been informed by J. Edgar
oover that the Federal Bureau of In-
stigation has no knowledge of any min-
er having been proved to be a Com-
nist.

"If any ministers are engaged in Com-
nist activities," said Senator Byrd, "it
a remarkable thing that Mr. Hoover
s not found one who can be convicted.

d so forth

Dr. Joseph Simonson, Lutheran clergy-
n who was nominated by President
enhower as U.S. ambassador to Ethi-
a, will demit the ministry when taking
new post, he assured the Senate For-
n Relations Committee. "I expect to
've as a layman." The Senate con-
ned the nomination.

Sarcastic comment on the Simonson appointment came from a Roman Catholic preacher, the Rev. Edwin B. Broderick, in St. Patrick's Cathedral, New York, on Aug. 2. He said that "professional religious agitators had last year belligerently defended their policy of separation of church and state" (when the Vatican embassy question was up). But they have said nothing about the recent appointment of "several non-Catholic clergymen to key posts in our government."

Either "these self-appointed watchmen of our civil liberties have been napping," said Father Broderick, or "there has been a breach in their self-constructed wall."

There were 18,000 American Protestant missionaries in foreign service in 1952, the Missionary Research Library reported. Only one-third are ordained ministers. Besides evangelists and teachers, the mission forces include 429 physicians and dentists, 1,028 nurses, 137 agricultural experts, 140 social workers.

World News Notes

Reconstruction in Korea

War accomplishes no good except to clear the way for peace-making. In Korea this month the UN countries, backed by a $200-million grant from the United States Congress, were beginning to think about restoring a shattered and hunger-stricken nation by building new homes, factories, roads, hospitals, schools. The U.S. will be asked to give nearly $1 billion in this project in three or four years.

Soldiers of the United States and other UN countries might be put to work as laborers on the reconstruction task, it was suggested by Secretary of State John Foster Dulles. The troop-labor plan would give the soldiers in Korea something to do.

If South Koreans could see their country brightening up as a place for peaceful and decent living, their minds might be diverted from the dangerous ambition to drive the Communists out of North Korea.

Koreans now stay alive only by means of relief funds provided by the United Nations. Agriculture and industry of the country must be restored. Top man in the UN reconstruction program is Lieut. General John B. Coulter of the U.S. Eighth Army who said this month, "The faster the Korean production lines are built, the faster the bread lines will shrink."

There are still slaves

Price of a human being is from $50 to $150 in southwestern Asia, where a business in buying and selling people still flourishes. Each month 1,000 to 2,000 persons of various ages are captured in the northern part of Central Africa and smuggled across the Red Sea to the Arabian shore to be sold into slavery.

Saudi Arabia, Yemen, Koweit, Hadh amaut, and the sultanate of Shakhr ar Mokalla on the southeastern coast Arabia are areas where slave marke exist, although prohibited by law. V lages in central Africa are raided, a captives driven through desert and jung to the Red Sea coast of the Sudan.

British experiment in Africa

A bold move by the British in Centr Africa was progressing according to pl this summer, with plenty of critics on t sidelines saying it is not a good ide The large British colonies of Northe and Southern Rhodesia and Nyasala had been merged into a Central Afric Federation. It was done by an act of t British Parliament, without consent of t subject peoples who are beginning to mand self-government.

The Federation government is in hands of white men, although the Brit promise that eventually the blacks be trained in self-government. After years, if the plan is successful, the F eration may become a dominion in British Commonwealth.

"Billions of dollars" in commercial vestment for development of the territ are being sought in the United Sta said Sir Godfrey Huggins, first pri minister of the Federation. Developm of mines and water power is urgent the economic welfare of the huge ar

Dominant unit in the Federation Southern Rhodesia, which has 17 rep sentatives in the 35-member federal p liament. Over half the country is served for European occupation. Ra segregation is almost complete. O 400 Africans of the 2 million popula are permitted to vote.

OXNAM VINDICATED

THE HOUSE Un-American Activities Committee was stopped in its tracks by Bishop G. Bromley Oxnam in a dramatic 10-hour showdown. Appearing at his own request, he met barbed questions with documented facts. The hearing was attended by over 500 people, the biggest crowd since Chambers confronted Hiss in the same room.

The committee counsel displayed over 40 exhibits—newspaper clippings, scurrilous letters, letterheads bearing Oxnam's name—some of them going back 30 years, in an attempt to prove that he had supported Communist causes. For hour after hour, the bishop produced evidence which showed: 1) that organizations to which he had belonged were not Communist-dominated at the time; 2) that he fought Communist infiltration, but left when he was convinced a group had moved too far to the left; or 3) that his name was used by Communist-front groups without his knowledge or consent.

There emerged the picture of a man of broad humanitarian sympathies, a fighter for social justice, who lent the prestige of his name to high-sounding causes, sometimes without sufficient scrutiny. He proved from the record that he has always been a vigorous opponent of Marxist ideology. At the end of the grueling ordeal, the committee stated unanimously that it had no record of any Communist membership or affiliation.

That negative decision was an empty victory. The vast majority of Protestants who knew of Oxnam's life and work were convinced of that already. The *Washington Post* remarked that the committee should have come to that conclusion without a hearing, by examining the factual reliability of its own data. But it served as a public vindication of the bishop, for the benefit of the uninformed who took seriously Congressman Jackson's charge that he "served God on Sunday and the Communist front the rest of the week."

Accused becomes accuser

THE REAL SIGNIFICANCE of the hearing was that it gave Bishop Oxnam a chance to show up the fallacy of the whole system of investigation by hearsay. He accused the committee of accepting unverified charges as facts, and releasing them as "information" on committee stationery. He said that his reputation had been viciously attacked by private groups on the basis of information given them by the committee staff.

One of the committee members pressed the bishop for the name of the "private groups" involved. Reluctantly, Oxnam named the small but noisy American Council of Churches, which persistently smears leaders of the National Council of Churches. Chairman Velde changed the subject in a hurry.

Bishop Oxnam asked not only that the committee clear him of false accusations, but that they change their procedure in evaluating file material. When they charged him with lending his name to causes he had not fully investigated, he said they were doing exactly the same thing when they lent the prestige of their name to unverified reports.

At great personal cost, Oxnam met the committee on its own ground. He challenged successfully the tendency to jump from charges of Communist sympathy to assumption of guilt. His public encounter may be a turning-point in Congressional procedure. Committees will think twice before labeling people without proof.

—ROBERT E. VAN DEUSEN

Pioneering Pays Off

By JOHN SCHMIDT

Germans resettled last year on French farms are on their way towar peaceful prosperity. Lutheran World Action helped them get starte

"He surely doesn't look like a good prospect for us," thought the Lutheran World Federation representative who called on Pastor Mathias Rometsch in his parsonage in Baden. "He wouldn't want to leave this work in an established congregation to labor as a farmer in southwestern France."

Yet this 43-year-old pastor, born in a German family in Yugoslavia, was gripped by a conviction that nowhere could his service be so effective as among the migrants who were going into the LWF French Farm Scheme. He would have to go as a farmer himself to be of service to other farmers. His Swiss wife and their six children were also prepared to face the rough, pioneer conditions they would find in the *Department des Landes*.

When I visited their small farm, I was impressed by the improvements that had been made. The house was still primitive. But the walls were whitewashed and the beamed ceilings were clean. Everyone seemed to be working, except the two small boys who were in bed with influenza.

The family morale was excellent. With the aid of a neighbor Pastor Rometsch had just cut away a number of young trees that had been permitted to block an unused road. His "pay" was the astonished respect of his French neighbo —and the wood, which he was cuttin into stove lengths with a little all-purpo "tractor" that LWF has placed at t disposal of the farmers. Proudly he ar his wife showed us the community i cubator with its 230 chicks. They repr sent a real asset to the farmers, since t French provide a good market f chicken.

This is one of 18 refugee families f whom Lutheran World Action gifts ga new opportunity during the first year this scheme. Since we normally sele families with numerous children, t refugee group totals 120 persons. Ch dren are an asset here. Even youthf hands can help, and do. In addition t French government—worried by the d clining birthrate—pays a monthly ca subsidy for each child. This is a sig ficant contribution to the econom stability of the new settlers.

Children are also a great help in i tegrating these German refugees into t French community. As one of them sai "We learn to speak French while pla ing." In the Basque schools they a making a good adjustment. I admired t notebook of a 12-year-old girl who kn no French when she started school. one year she had *tres bien* (very goo on each assignment. This, joined wi the industry of the farmers themselv results in good community feeling. German investigator, visiting the area our invitation, wrote: "One thing I d

---

Dr. Schmidt returns to the U.S. this month after two and a half years on the European staff of the Lutheran World Federation. He has been director of the Service to Refugees.

DESERTED FARMHOUSE, NOW REPAIRED, IS A PEACEFUL HOME
German refugees have settled in France

not observe—and every immigrant supported me in this opinion—hatred on the part of the French toward these Germans."

In other respects also the experiment seems to be fulfilling the hopes of Dr. Stewart W. Herman, who initiated it as director of LWF's Service to Refugees. Geese, chickens, turkeys, pigs and cows are multiplying and becoming a valuable economic resource for their owners. Even the hottest summer weather in 22 years did not discourage the "Texas Hybrid" corn we provided our farmers. Instead of the small ears customary in that area, that have but 320 kernels, our people reaped ears with almost 1,000! No wonder that their French neighbors opened their eyes—and that they were happy when they too were given a chance to buy this seed for the next season.

THERE HAVE been problems. One landlord provided such miserable conditions on a farm that last winter four cows could together give only six quarts of milk. They needed their energy to keep alive and warm; nothing was left for milk. Potato bugs were a serious adversary. Although these immigrants picked and picked and picked, many of their neighbors did not. Unfortunately bugs pay no attention to fences. Hay and other fodder for cattle and horses were in short supply and expensive. "Next winter we'll have enough of our own," I was told.

One family of new arrivals had its energy sapped by refugee camp life and expected everything done for it. Pastor Renee Oderbolz, who was the energetic and imaginative administrator of the program during this first year, put them on a train for Germany. There has been no trouble of that kind since.

THE FIRST FOOD supplies and clothing were provided by Lutheran World Relief. LWF funds provide for the most essential tools and livestock. With experience and ingenuity, and very little money, these peasants make the things they need. A roller, for example, made from two tree roots and other available material, cost just over 10 cents. One farmer even built himself a large wagon, in a country

where two-wheeled carts are common.

Self-help must begin with the houses, since many of these farms have not had occupants for several years. Roofs and walls must be made waterproof. Walls and floors need scrubbing. Even beds and other furniture must be made since refugees rarely have any of their old possessions to bring along. Until this is done, they sleep on straw ticks laid on the floor. Cooking is often done at an open fireplace, and this in the room that must serve as kitchen, dining-room and living-room.

Those who lived here before were little interested in working the soil, since it was easier to tap the pine trees for turpentine resin. But a few years ago disastrous forest fires swept the area, which was 55 per cent wooded. Long unused fields must now be restored.

When I saw the shoulder-high brambles that were being cleared away, I realized what a difficult task this must be. But slowly crops are being planted. Fortunately cattle and pigs can roam freely in the woods. Fat porkers are not wanted in the French markets, so a diet of acorns, chestnuts and tender roots is quite satisfactory for the pigs. At the same time this helps destroy the weeds and underbrush that encourage fires.

THIS PROGRAM of putting landless refugees back on land—and of doing so within Europe, so that a contribution can be made by them to this continent's shortage of farm produce—is an imaginative contribution of LWF. Now the World

ROLLER WAS HANDMADE, COST 10c

Council of Churches is engaged in a similar, though smaller, project in eastern France. The Roman Catholic Church plans to begin something of the same type. Already funds for expansion of the work are coming from secular sources.

Some money has been given by the West German government, which would otherwise have to continue relief payments indefinitely to these people. The U.S. Escapee Program is very much interested in this contribution to the refugee problem. This year LWF will receive $40,000 (almost twice what the program cost us in its first year) from the Ford Foundation with which we hope to bring perhaps another 40 families into the *Landes*. Even the Council of Europe is showing signs of interest.

In the final analysis, however, the measure of any such attempt is found in what it does to the people themselves. That is why I was excited to read a letter written by one settler. He was "too old" to emigrate to the New World (he is 58), but he and his wife could be given opportunity here. They had been moderately large landowners in the neighborhood of Konigsberg, land that has now been lost to Germany. He is too busy to moan his fate, even if he were so inclined, for he now has eight acres to clear of the high, thorny shrubs that had taken over.

He already has 11 hens and a rooster, 4 geese, 4 turkeys and 3 pigs. As his letter shows, he is already building modest air castles, but they have a good foundation, an earthly one. He writes: "Pastor Oderbolz has assigned us a very beautiful farm. Our French neighbors say it is the loveliest in this entire area. It lies on the crown of a hill, so that we have a fine view. We find very much work waiting, and as a result were too tired at night to write letters. We already have a horse, a cow, three pigs and ten hens. Since, in addition to a vineyard and a large pasture, we have only five hectars land (about 10 acres), we plan to concentrate on raising pigs and fowl. For these there is a good market and we can make a nice profit. Prices are terribly high.

"I hope in this next year to raise 1,000 hens and 1,000 roosters. In addition there will be geese, ducks and turkeys. We are very happy here and would not trade with any king. Pastor Oderbolz cares for us and the other settlers in a most touching way. Never will we be able to repay him for all he has done."

The experiment is only one year old, but the child looks promising.

The Race That Counts

During the Olympic Games in Finland in 1952 a French relay runner reached out to accept the baton from his predecessor. But somehow, in the transfer, the runner who was to continue the race fumbled and dropped the baton. The race was lost. The runners who had preceded him had run in vain—the one to follow would not run at all!

The young man was so overcome by the tragedy of his defeat that he wept openly and unashamedly as he left the field.

Christian relay runners have preceded us in a far more important race. They have handed us the baton of faith.

—Margaret Anderson

EDITORS GET TIRED OF ANNIVERSARIES. Everyone has them every year t
In the United Lutheran Church in 1953 one congregation completes its 250th year t
three observe their 200th anniversary, eight reach their 150th birthday, 37 celebrate
their centennial, and 61 are 50 years old.

Enthusiasm is awakened in each of these congregations by the anniversary celebra
tions, and full information and photographs are usually sent to the church paper
The editor knows these are important events locally, but tries to explain to people
who send the news that there are too many such events to rate much space in a
magazine of continent-wide circulation.

This year First Church of Venango, up in the northwest corner of Pennsylvania, is 150
years old. Pastor Ralph Baker and his people planned a great celebration. It hap
pened that ULC President Franklin Clark Fry had an engagement not far away on
that day, and agreed to speak at their afternoon service.

So THE LUTHERAN got a complete story . . . congregational history, anniversary pro
gram, full recording of Dr. Fry's address, photo (as usual, not very good). "Th
story is worth 100 words in our news column," replied the hard-hearted editor
"But if Mrs. Betty Lawrence, a skilled writer who is a member of your congregation
will write us a good story about how it feels to celebrate an anniversary, it will b
worth three pages." Mrs. Lawrence wrote the story.

ARE ANNIVERSARIES IMPORTANT?

Oh Yes, They Are!

By Betty Lawrence

ANNIVERSARIES are numberless as stars in the sky. Like the stars they should be looked upon quietly, meditatively. Again, like the stars, from a great distance.

Oh, yes indeed, from a great distance. After the tiredness of the great effort of celebrating has gone, and the personal duties that were left lagging have all been taken care of—then, sit down and relive the wonderful event.

I have just lately finished cleaning the varnish out of my hair. The dining-room table is my own again. For weeks the materials destined for the scrapbook littered the length and breadth of it. Mrs. Baker's cut-glass bowl (very antique) which in all probability graced those fir anniversary doings, has at last bee found and is safely back in its own nich

All the thank-you letters are writte and dispatched. Now the Guild, one an all, is sending belated birthday greetin to its own family members whose birtl days slipped by unnoticed during th hectic time.

PARDON ME, I must answer the phon . . . well, that was Mrs. Nicely and st reports that her house no longer smells gold paint. Mrs. Nicely painted sca of paper lace doilies (because we're tiny, moneyless church and, anywa church funds are not to be used for t frivolous).

She painted dozens of white candl

As Usual, the Picture Was Poor
oto of Pittsburgh Synod President L. Himmelman, President Fry, Pastor ker was an amateur snapshot, had to heavily retouched in ULPH art depart- nt before it was even half-way usable

ld (same reason). She painted hand- ade paper easels. These were for the ner table. A picture of the church od beside each plate. After a while, the Nicely's even the hamburger took a gold cast. We all worried.

You've guessed it. We have just come ough the 150th anniversary of our urch. And now we're living in the erglow of a wonderful experience. I nt to cup this afterglow in my hands l hold it lovingly. I want to open it now and then and recapture some that glow.

want that marvelous feeling of joy- ousness that I had on the anniversary day to flood over me. We were tired—all of us—but the church sparkled from its too-high ceiling to the front door which was open wide to welcome all. And the sparkle rubbed off on us and we didn't mind the varnishing, the painting, the planning, and executing, the endless details of making ready. We sparkled too!

One hundred fifty years of service to God, and—in God—to the community! The number of years really doesn't matter—time is meaningless to God, it doesn't exist. Every anniversary, whether 10 years or 200, is a goal post of completed service. It is the beginning of a new road, even while it's the continuation of the old.

Probably the large, ever-so-efficient churches can indulge their anniversary times with less bedlam. But this also does not really matter. The reward of serving our Lord is not in being part of the crowd, or having the money to do with. Each individual effort is what counts. That's when we store up the glow for the days to come, the quiet everyday.

Now that we have slipped back into our normal routine, I can look back and evaluate. Anniversaries in a church as small as ours demand that every member do *more* than his share. We wouldn't dream of having guests at home without whisking everything cleaner 'n clean. Our few hands gave the church building the home treatment. We found the harder one works in preparation, the more lasting the glow.

The funny things that happened—like when Mr. Reininger upset the paint can . . . the sweet things that happened—like when the other community church, of another denomination, sent over a basket of flowers *and* its minister. He

helped set up the chairs! These all added to the glow.

A long time ago someone dreamed of a church here, a place to worship God, a place set aside to mark this as a Christian community. After a while those dreamers went to their reward. Other voices sang the hymns of praise and taught the Sunday school lessons. And yet other voices. In time, a host of ancestors peopled the church registry.

Once, I imagine, those long-ago people slicked up the log-cabin church for commemoration of their tenth year of service. No doubt wild flowers—trillium, anemone, and the lovely buttercup-yellow cowslips—were on the altar. The worshiping congregation breathed its thanks that the last of the Indians hadn't scalped them on the way to church. God had his Word, even here in this northwestern Pennsylvania wilderness.

It must have been a beautiful anniversary—and then they went right on to a 25th. And on and on—and now we are going to go right on building toward another anniversary day far in the future.

PERHAPS WHEN ANOTHER 150 years has passed those folks to come won't brighten up the church with paint and varnish and carpet cleaners. Perhaps a new mode of decoration and magic cleaners will be in vogue. Perhaps the men of the church won't have to perch on perilous ladders to wash each small colored pane of the stained-glass windows.

But I'm sure that when their anniversary day comes, it will in all essence be the same as ours, and the same as that 10th, for they will hear the same Word we heard, and receive the same sacrament we received.

The reasons the people of the nineteenth century worked for their day will be the same reasons that made me varnish floors and stairs (and my hair), and why Mrs. Drake and Mrs. Lafferty and Mrs. Acker came to the church and scrubbed and cleaned day after day. Why the entire congregation glowed—so that the church might literally and figuratively be bright and shining and joyful, a monument to the Word of God brought here by those pioneers.

Now, when I thrill at the cupful of glow I hold in my hands and heart, I know that I, too, will work so that all who come to this house of worship will learn to love the Word of God and live by its light.

Your Turn Comes Next

By ETHEL T. RUGH

The Devil wants you to forget sermons

SCENE I

TIME: Any hour, day or night.

PLACE: Outer space—where only spirits dwell—yet.

CHARACTERS: An Imp from Hell and an Angel from Heaven.

IMP: Where are you going, you bright and shining light?

ANGEL: About my Master's business.

IMP: Then our work is the same—

ANGEL: I wouldn't say that—

IMP: Why not? I'm getting souls for the Devil? Sounds nice, doesn't it?

ANGEL: Not to me.

IMP: And you try to get these souls for your master.

ANGEL: Well, if you want to put it that way. But the final result is what counts.

IMP: You're right—Heaven or Hell—but the average human doesn't think much about the final outcome. He's concerned with the present. I've got a proposition: let's work on the same persons today. I'll bet I can get two out of three.

ANGEL: Get thee behind me, Satan!

IMP: Sure, that's where I'll be, right behind you all day.

The golden rays of sunlight spread out upon the world, gilding the church steeples of YOUR TOWN, U.S.A. The two spirits wing their way earthward.

SCENE II

TIME: Any Monday morning.

PLACE: Bedroom of Any Young Woman.

CHARACTERS: The Imp, the Angel and Any Young Woman.

Angel enters and sits on the edge of the dressing table watching for the first flicker of an eyelash. When that comes, he moves to the pillow and speaks in the young woman's ear.

ANGEL: Remember yesterday's sermon?

A.Y.W.: "Seek first his kingdom."

ANGEL: Fine! (Glancing up he sees the Imp hanging over the head-board, a dark scowl on his face.)

IMP: (In the other ear) What's that got to do with you?

A.Y.W.: Not much, I guess.

ANGEL: (Quickly) Yes it has. Plan your week now, so you can do some of those things the pastor mentioned.

A.Y.W.: What things?

IMP: Forget them (he grins).

ANGEL: Reading your Bible, saying your prayers in the morning.

A.Y.W.: Yeah, I'll do that, but I want a few more winks of sleep.

IMP: Ha! That's a good one. You'll soon be called to breakfast and I'll see to it that you forget.

ANGEL: You're awake now. Get your Bible.

A.Y.W.: Oh, all right. (Throws her arm out to the bed table, but the Bible is just beyond her reach.)

IMP: That's too much trouble so early in the morning. You can read later.

ANGEL: If you aren't going to read, think.

A.Y.W.: What about?

IMP: How many dates you are going to have this week.

ANGEL: No, no! The sermon. First things first. Plan your week so you will do something God wants done.

A.Y.W.: (Hearing only the first few words.) Oh, yes. I've got to get a new permanent.

IMP: Sure. Your looks come first.

ANGEL: The kingdom, the kingdom. You promised to think about teaching that junior class in Sunday school, remember?

IMP: You don't want to do that—they are all imps, I know.

A.Y.W.: I'd have to study a lesson, or at least look it over.

ANGEL: You might learn something yourself. How about choir practice? You like to sing.

IMP: That's the night you promised to go to a show with Tony.

A.Y.W.: Yeah, he's a dreamboat.

ANGEL: What about the other young people in the church? They are even planning a swimming party. The pastor said—

A.Y.W.: Oh, that reminds me. (She jumps out of bed quickly. Angel looks at her hopefully, the Imp questioningly.)

A.Y.W.: (Calls to her mother who has been up working for several hours.) Hey, Mom, I gotta have a new bathing suit.

SCENE III

TIME: Same morning.

PLACE: Any road leading from town to a place of work.

CHARACTERS: The Imp, the Angel and Any Man.

"Any Man" is on his way to work. It takes him three-quarters of an hour to drive, and this morning he is alone, so he thinks. But the Angel is seated on top of the front seat and begins the conversation.

ANGEL: Remember the text of yesterday's sermon?

A.M.: "Seek first his kingdom and his righteousness and all these things shall be yours as well."

ANGEL: Exactly.

(A barely perceptible rustle made the angel look up, and there was the Imp, perched on the sun visor, looking intently at the man.)

IMP: That's all right for the preacher. He's got time to think about the church. That's his business. But you have to make a living.

A.M.: I don't have much time.

ANGEL: God knows that. It's the way you use the time you have that counts.

A.M.: The men are going to meet at the church this Thursday night. I can manage that this week.

IMP: What about the back porch you were going to fix?

A.M.: I'm going to need some help on that.

ANGEL: There aren't any finer men than those in the Brotherhood. Remember how you helped each other last month? If you hadn't gone to church you wouldn't even know them.

A.M.: That's so. I see—that's the wa "all these things" are added.

IMP: (Growing impatient with the tur of thinking.) You go to that meetin and you'll find out they want som work done around the church or pa sonage, and you'll be in for it.

A.M.: That is possible.

ANGEL: If the church is worth anythir to you, aren't you willing to do som thing to help keep up the property?

A.M.: Sure, sure.

IMP: Yeah, and the first thing you kno they'll be asking you to talk to som body about his soul. You can't do tha

ANGEL: Why not? Remember when yo wife was so sick? You prayed and yc promised God you would do anythi if she recovered.

A.M.: Yes I did, and she is well. I c owe something. At least I can do wh the pastor suggested—invite someo to come to services. That's the fi step anyway.

ANGEL: Those young people you tea are looking up to you.

A.M.: I suppose so. I can't let the down. Maybe I can get them to call some of the indifferent members.

IMP: Goodnight! He's hopeless! Spe all this driving time thinking about t church. What's that going to get hi

ANGEL: Some stars in his crown. Y have to give up one, don't you?

IMP: (Shaking his head sadly as th watch the man park and leave his ca Just wait—we've worked on only tv I said two out of three.

SCENE IV

TIME: Any day, any hour.

PLACE: Wherever YOU are.

CHARACTERS: The Angel, the Imp a YOU.

Play this scene yourself. What do Y put first? Which one got YOU?

"Give Something for the Flood Victims"

By NORMAN H. NUDDING

On Tokyo streets the Lutheran students appealed for contributions.

Japanese were startled by the new idea, but responded generously

I HAD NOT READ the paper the night before, so I did not know what had happened. I knew nothing of the hardships our fellow Christians were enduring nor of the challenge that was waiting to be answered. When I met Pastor Atsumi Tasaka he told me—"Most of Kyushu is flooded." Kyushu is the southernmost of the four islands that make up Japan. It is the stronghold of Lutheran work.

People were in need. As Christian pastors of the Tokyo Student Center, we wanted to give our students a chance to act. We decided that they should have the opportunity to make an appeal for help to the people of Tokyo.

BEFORE WE COULD begin we had to secure permission from the government authorities. Much of the usual red tape was relaxed so that authorizations might be granted readily. A city official told us that since the flood was so extensive he had expected that many groups would apply for the right to receive funds. There was only one—the Christians. He was so impressed that he gave us a sizable gift to start us on our way. He further confided that we in asking for this permission had set his mind to thinking, and he had started procedures whereby the City of Tokyo would send help. We had made a witness.

Pastor Nudding is a ULC missionary on the staff of the Lutheran Student Center, Tokyo.

MISSIONARIES ARE REFUGEES

Lloyd Neve family driven out of home in Kurume by flood

When the students heard about the plan, they were excited for the chance of Christian action. They immediately set about making signs, megaphones, and boxes to be filled with money. We chose three large tram-car stations in Tokyo as our working locations. Then we set out.

When we arrived at the first station we put signs up around us, and the students shouted their message to the constant human stream flowing past them. They said that they were students from a Christian center and that they wanted to help the flood refugees of southern Japan. Then we all gathered together, hymnbooks in hand, and broke out with "A Mighty Fortress Is Our God." The crowd stopped, listened, and gave their money.

WE HAD NOT been there five minutes when a newspaper reporter came up to me to ask if he might take a picture of our group. He asked whom we represented and what our purpose was. He couldn't understand why I as an American was connected with the students.

The information and the picture were printed in a prominent place in the next

LUTHERAN STUDENTS MADE STREET COLLECTIONS IN TOKYO
Megaphones, posters, songs

morning's edition. Other newspapers followed their lead in the next two days. Radio Tokyo sent some men out to make a recording of the students appealing for help. Several of them were interviewed and were able to tell of the object of our student center. The recording was broadcast that night. We had become evangelists.

One day as I stood in front of Tokyo Station with the students, I could not help but notice an old beggar woman who loitered there. She held a tin can with which to receive her alms. Whenever she saw an American she would flee after him, saying nothing, but holding her can out in front of him. Most people passed her by without a glance, but finally, one kind-hearted soldier dropped 10 yen (about three cents) into her can. Without hesitating she thrust her hand into the can, came over to where we were standing, and gingerly dropped the note into our box. She asked her apologies because the gift was so small.

At another station as our students were gathered together singing hymns, there sat just opposite us a squat, dumpy, little man. He had a table before him, with numerous lottery tickets neatly placed upon it. He had chosen a strategic place for his business. After listening to our singing, and reflecting for a moment, he came over, tapped me on the shoulder and asked if we couldn't move somewhere else. I asked why. He said we were ruining his business.

On the last day of the appeal when we arrived at the station we found another group already there—the Buddhist priests. They were shouting through megaphones with boxes placed in front of them. It was obvious that they had borrowed the idea from us. Their techniques were patterned almost identically after ours.

When the appeal was over, all of the students were exhausted. Most of them had lost their voices from constant singing of hymns and shouting. The response in terms of money had been excellent. But most important, something new had happened in the lives of these students. They knew what it meant to be seen by the world, serving their Lord.

Flooded Out in Kumamoto

Home of Missionary Andrew Ellis was underwater

EVERY MOTHER'S SECRET

By RUTH WILSON KELSEY

GAIL HAD A FEELING of rebellion that gray morning as she stood beside her suitcase in the center of her brother's untidy living room. This was the second time she had been called to Ross's home because of illness in his family. She had kept house and taken care of five-year-old Teena when his wife had gone to the hospital to get baby brother. Now baby brother was eight months old, and Jane was in the hospital for an emergency operation.

Ross had had more than his share of doctor's bills. He couldn't afford to hire a housekeeper. There was no other relative to call upon. But why should the burden fall upon her? She had worked s hard to get through music school! Mon than anything else in the world, sh wanted to sing. She had an appointmen for her first radio audition next weel and should be practicing every day.

But she did not mention the auditio when Ross came for her that mornin One look at his white, anguished fac made her toss a few things into her sui case and climb speechlessly into his ca

"Do be careful," Gail cautioned, a they raced along to her brother's hom

ROSS SLOWED THE CAR. "I guess I a speeding," he said, "But the children a alone. They were asleep when I le

hope they still are. Gail, I know I houldn't ask you to do this for us. Jane would be frantic if anyone else were with he children. Montie is so afraid of trangers, and you know how Teena loves ou. We want you to keep up your prac- ice though. So just 'tend the children nd let the work go."

"Let the work go!" Gail muttered, azing at the newspapers, clothing, and oys strewn about the living-room floor.

"Mommie! Mommie!" called Teena rom the children's bedroom.

"I'm coming," Gail answered, "This ; Gail. Mommie isn't here."

"Oh, Aunty Gail! Aunty Gail!" Teena ried delightedly.

"Hush, you'll wake Montie!"

THE WARNING CAME too late. As Gail fted Teena up from her bed, Montie fted his round, blond head and gave her dazed blue-eyed stare, then ducked his ead into the pillow and bellowed.

"Where's Mommie?" Teena asked.

"She's sick in the hospital."

Teena's lips quivered, "I don't want Mommie to be sick."

"Don't you start crying too. Mommie's oing to be all right real soon."

"Are you going to stay here with Montie and me?"

"Yes, I suppose so. What's Montie rying about, Teena?"

"He wants his bottle, and I'm hungry oo."

Gail could find no clean bottles in the luttered kitchen. All the time she was arming the milk and washing a bottle, Montie kept screaming. He was in the idst of an ear-splitting screech when ail put the warm bottle into his little t hand. The noise ceased so suddenly ail had a stunned let-down sensation. "Teena!" Gail called, "Stop running round in your bare feet! Come to the kitchen and sit by the table while I fix your breakfast."

"I can't eat in my nighty," Teena complained.

"Oh yes, you can. I haven't found a clean dress for you. Where does Mommie keep them?"

Teena pointed to a basket of unironed clothes in the corner of the kitchen. Gail remembered that Ross said Jane had not been able to do much work for the past few days. As she placed a bowl of cereal before Teena, a loud crash came from the bedroom. Gail jumped.

"What was that?"

"Montie's broke another bottle," Teena said in a sing-song voice.

AFTER SWEEPING UP the glass Gail lifted Montie's warm, moist body from the crib, then discovered there were only three more clean diapers. That meant washing as well as ironing today. No wonder Jane had to have an emergency! How could anyone stand such a grind?

Gail could still recall the adoring glances Ross had given Jane the evening they announced their engagement. Jane had looked so lovely! So happy and carefree! A beautiful prelude to a life of drudgery. Well, she knew what she wouldn't be doing anymore! She wouldn't be dating Herbert Cooley. She would discourage any further attention from him. She wanted to sing. And who could sing with stacks of dishes and piles of diapers to wash!

Gail stripped the soggy clothing from Montie's fat, little person. She almost dropped him into the tub of warm water.

The phone rang. That would be Ross! Snatching a towel she wrapped it about Montie's dripping body and carried him to the phone. Ross's voice sounded far away. Unhappy to be taken from his bath, Montie squirmed and protested.

"I can't hear you, Ross. Montie's bawling so!"

Ross's voice came plenty strong. "Okay! I wanted to tell you that Jane is to be operated on at ten-thirty. I'll call as soon as it's over."

"Oh, all right, Ross. I'll be anxious to know how she is."

As soon as Gail hung up the receiver, she heard another loud wailing and rushed to the kitchen. Teena had tried to pour herself a cup of milk from the bottle. The bottle lay empty on the floor. Milk dripped from the tablecloth and from Teena's nightgown into a white puddle beneath her chair. Gail put both children into the bath tub and wondered if she would ever live through the day.

When Montie was dressed and safe in his play-pen, she found a robe for Teena to wear while she ironed a dress for her. After snatching up a few things from the living-room floor, she decided the kitchen needed her attention first.

IT WAS NEARLY LUNCH TIME before the kitchen was clean, and still there was that washing for Montie. She decided to do just what he needed for the day. Montie was whimpering. He was tired of his pen and Teena was begging her to help find her dolly's slipper. She would put the children to bed after lunch. Then she could get at that ironing.

Gail had Montie in his high-chair and had just finished feeding him his spinach when the phone rang. It was Ross. He told her in a weary, strained voice that the operation was over, but Jane was not out of danger.

"Not out of danger!" Gail repeated in a startled tone, "What do you mean?"

"The doctor said she's a very sick girl. I'll stay right here with her. Don't look for me home tonight."

Gail hung up the receiver, suddenly stricken with the realization of Jane's danger. What if she shouldn't get well!

"Aunty Gail!" Teena was calling wildly, "Hurry! Montie is about to fall!"

Gail rushed to the kitchen just in time to save Montie from tumbling out of his high-chair. "It's time for your naps," Gail said, as she carried the baby to the bedroom.

THOUGH HIS EYELIDS were drooping with sleep, Montie refused to be quiet. In exaspiration, Gail took him to the rocking chair in the dining room. She began to rock but Montie still cried. Teena came and stood close.

"Teena!" Gail's voice was sharp, "How can I rock Montie with your feet on the rocker?"

Teena stepped back in sad surprise. "Don't you love me, Aunty Gail?"

The wistful tone brought tears to Gail's eyes. She drew the child nearer. "Of course I love you. What does Mommie do to make Montie stop crying?"

"She sings."

"What does she sing?"

"'I like a Rose.'"

Gail looked at Montie's squinted eyes and wide-spread mouth and wondered how he could compare with a rose.

"You go play with your little doll, Teena, while I sing to Montie," she said gently, then thought, "This is no time to sing, but I'll try."

"Sweetest little feller,
Everybody knows,
Donno what to call him but
He's mighty like a rose!"

THE CRYING CEASED. Montie's body relaxed. His soft, round cheek lay against her own. His moist little hand nestled on her neck. The little darlings! They miss their mother, Gail thought. What a poor substitute I have been, thinking only of myself!

There had been no love in what she was doing. Teena had seen that. What were those Bible verses she had memorized?

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind."

"Love is kind." Gail repeated as she glanced at Teena, who lay asleep on the floor, one arm around her doll.

Gail put Montie in his crib, then lifted Teena carefully from the floor. She kissed the little sleeping face as she carried her to her bed. She felt she understood what it was that kept Jane going, what kept millions of mothers going.

Weary from her unaccustomed tasks, Gail could not sleep for hours that night. At six Ross had phoned to say there was no change in Jane's condition.

Surely it couldn't be that Jane wouldn't get well! She was so young! Yet such things did happen. How could anyone else really mother those children, give them the necessary love? Gail knew, if need be, she would try. Not only because there was no one else to do it. She was glad she believed in prayer. She was not alone with her anxiety. Her prayers were not for herself that night.

GAIL FELT A WARM WAVE of tenderness the next morning when Montie held out his arms to her. She put on a bright smile and a gay voice while she cared for the children. No need for them to sense her fearfulness while she awaited Ross's phone call.

At the first sound of her brother's voice she knew he had good news. "Yes, Jane is better. The doctor feels sure she'll be all right. Tell Teena I'll be home this evening."

Gail felt she must tell someone the good news. Herbert! How foolish! He would be at work. He didn't even know where she was! Anyway she had a full day ahead of her. She felt as though she could do all the work in an hour. She sang as she washed the dishes and made the beds, sang as she hung Montie's clothes on the line.

A LITTLE CHILD SHALL LEAD

OUR HOST had seated us around the dinner table. The pastor who was present was asked to invoke God's blessing. He prayed for deeper Christian fellowship, for continued service in the Lord's work, and, finally, a blessing upon the food.

He had hardly finished when the little five-year-old began her prayer. I was expecting to hear something like "Come, Lord Jesus and be Thou our guest and let these gifts unto us be blest," or another familiar prayer used by children. Apparently, she felt that the pastor's prayer did not put first things first.

For she began asking God to bless the soldiers, those people in distant lands, and all the poor who did not have food. It was more lengthy than the pastor's and far more inclusive.

I began to think—what a wonderful nation and world we would have if every five-year-old in Christian homes today would lead their families in prayer.

—EDITH LOTZ

FIVE MAKE A FAMILY

SWIMMING?

DAN GOT HOME EARLY this afternoon. In fact, he was so early that the children and I were still taking our after-lunch siesta.

My first thought was that it pays to be unselfish sometimes. I had wanted the car to take the children swimming this afternoon, but something went wrong with Tom's car and I couldn't see making Dan use the bus after tramping the hot streets for hours. Now we could go and, better still, Dan could go with us.

"We're up here being lazy," I called, as I heard his footsteps in the kitchen.

His answer sounded like a rather uncordial grunt, but I figured that must be the twist in the stairs that sometimes muffles voices.

KAREN'S VOICE STOPPED and I knew the children had heard us from her room where she was reading to the younger ones. There was a rush of feet in the hall and on the stairs. Dan's return had thrown all rules aside.

I stayed where I was, listening to the babble of voices in the kitchen. When they had filled Dan's ears with accounts of the day's adventures, they'd all come tearing up again. Besides, I must have been up and down those stairs 50 times today—well, maybe only 15 or 20, but it seemed like 50 in this heat.

Yes, I was right. They were coming already. Footsteps and voices, each matching the owner to perfection moved upward. Now I'd have to raise myself from the horizontal, but it did seem like a mighty effort.

"And now we can go swimming, can't we?" asked Pete.

"We-ell," Dan sounded doubtful.

"Please, please, please," begged Susie. "There I've said the magic word three times and now you have to take us!"

"Let me talk to your mother about it, will you, chicks? No," as they all trooped into the room with him, "I mean alone."

HE CLOSED THE DOOR in their somewhat surprised faces, then bent to kiss me. "You look cool."

"I wish I felt the way I look. But let me assure you I havn't been this lazy a day. I not only canned those tomatoes you saw when you came in the kitchen but I ran the cleaner in the bedrooms and—" I stopped at his grin. "I know I sound just like the children, reciting all my accomplishments. But I can't help feeling guilty when you've been working hard for us all day and come home to find us all taking life easy!"

"Go on. I like to hear it. Makes me feel important to have you all tell me what you have been doing. I came home mad as a wet cat and my humor has improved 100 per cent already. Let me get a shower and I'll be a new man."

"A shower and a swim?" I teased. "Isn't that being wasteful?"

"Oh, yes. I'm supposed to be talking to you about swimming. And I'll bet there are ears glued to the door checking up on us, too." He raised his tone a bit on the last sentence, smiling at the sudden rustle in the hall. Then more quietly, "What about this polio? There seems

be quite a few cases and I'm wondering whether it isn't too risky?"

"I certainly wouldn't take them into the municipal pool. It was just packed with kids yesterday. Any bugs that are going around must be pretty well divided up by this time. But I was thinking of Swan Lake. Wouldn't that be all right?"

"Well, it is farther out and there are fewer people there. And it is running water—probably cold even today."

"Oh, oh. I never thought of that. The doctor said plenty of rest, healthful foods, regular habits and no chilling."

"Of course, we could do our best to follow all the rules and it still might strike. There seems to be no rhyme or reason to it."

"Yes, but—"

"I know. You feel better if at least you're trying."

"So let's have a picnic supper in our own back yard. And if the children complain about missing the swim, we can let them put on their suits and run under the hose."

"Have you ever felt the temperature of the water that comes out of that outside faucet? It comes right out of the ground and is the next thing to ice water we have around here. Look, I think we're being unnecessarily careful about this. Let's go to Swan Lake. We can keep our eyes open and if any of the children seem to be getting cold we can rub them warm or keep them in the sun. After all, you can't live like a vegetable!"

"No," I couldn't help laughing at his vehemence, "we certainly can't. And I suppose one does have to have faith that God will help us do what's right."

"Now, let's not go to extremes. I can't quite see the Lord helping us to organize a family swimming party."

"Can't you? Well, if you dealt with little family decisions all day the way I do, you'd have to feel like that or you'd blow your top—especially when Pete roars in with skinned knees just when the tomatoes are ready to take out of the pressure cooker."

"I know. But don't you think the Lord expects us to decide a few things ourselves, the way we expect the youngsters to act on their own, not making us take all the responsibility? But let's get moving. I've done enough speechifying for one day."

"O.K. But it didn't sound like speechifying to me."

"I meant what I was doing at the office. It was hot and everyone was on edge and when some of us were there setting up our second-class for tomorrow Bumps starts shooting off about some of his corny ideas. Most of the time I can laugh it off when he raves on about money is the only real friend a man can have. The other fellows all know him and they know how much stock to put in what he has to say. But today I thought I'd just try to set him straight on a few things. Ended up by getting so angry when he wouldn't listen. I came home without finishing my job. I'll have to go early to do it tomorrow. But sure as I'd stayed there another minute I'd have said something I'd have regretted."

"Mercy, Dan. That's not like you at all."

"I know. It sort of surprised me, too. All in all, I think a swim will help."

"Then," said Karen, opening the door, "why don't you tell us to get ready?"

"All right, we'll tell you! One, two, three! Get ready!"

With squeals and scurries the three dashed for their rooms. "What pep," Dan sighed. "What energy. Children are wonderful."

Personal Problem Clinic

Fantasy

QUESTION: When I was a small girl I already craved a Christian life, and I think my friends regarded me as a Christian. After I married and my husband and I had our four children my highest aspiration was to bring them up for the Lord. We took them to church and Sunday school, and both of us were active in various forms of church work. Our children are now grown up and they also are active church members.

In my single days I had a number of young men admirers, but I was never engaged to any of them. I didn't fall very hard for any one until Joe came along. My behavior with all of these boy friends was above reproach. After two years I married Joe, and we have had a harmonious life, each completely loyal to the other.

A couple of years ago I began to imagine myself engaged to some of the young men, and even married to them, though through the years I had had no interest in any of them. This continued for quite some time. Later I came to feel that I had been disloyal to Joe, and these imaginative experiences have worried me a great deal. I have told my husband about this and he has forgiven me. I wonder what God thinks about it. Will he forgive me?

REPLY: This sort of fantasy or daydreaming is common to all mankind. Mental images, and feelings of every quality flit across the field of awareness and sometimes linger. In themselves they are neither moral nor immoral, and they are largely beyond our power to prevent. They do not carry with them guilt. Guilt comes into the picture only when we welcome, prolong, or act upon the suggestions. Some of the most famous Christians have been plagued with these experiences and have told about them in their writings. For the most part they almost belong to our dream life, and they fade into nothingness as soon as we give attention to something else and become active.

If you feel guilt about these experiences, ask God to forgive you and he will assuredly do so. Then try to give attention to active Christian service.

Budget

QUESTION: Should all families with about the same income have the same type budget?

REPLY: Needs and the outlooks of families differ. For some families books, music, drama, travel, and entertaining are more important than for others. The appeal of various benevolences and charities comes to different people with different force. Types of clothing, as well as the size of families, make a difference. Each household must use its best judgment in handling available funds for the welfare of its family group.

Letters to the Editor

QUESTION: Sometimes I get so hopping mad at what I read in a newspaper or magazine that I want to rush right down to the editor's office and tell him what I think. Usually I at least get out my pen and paper and write a sarcastic note. Then I calm down and tear it up. Do editors pay any attention to letters their readers send them?

REPLY: Editors are influenced by mail from their readers. Most good newspapers and magazines are sensitive to reader opinion. Of course your letter criticizing something you read may be cancelled out by another which approves the article.

But do your calming down before you write the letter. Give yourself time to let the emotional response wear off, and then consider thoughtfully the sentences that irritate you. Is there some basic idea underlying them with which you are in agreement, or are you irked merely because of some superficial prejudice? When you are clear in your thinking, write your criticism. Write it in a forceful but friendly manner. —EARL S. RUDISILL

Exploring America's Soul

A Reporter in Search of God. By Howard Whitman. Doubleday. 302 pages. $3.50.

As a journalist who has formerly written in the fields of psychiatry and sociology, Howard Whitman decided to enter a third area of inquiry—religion. Using a reporter's tools he covered a sizable cross-section of America to find out what people think and say and do about God and religion.

Observing, with reportorial sense for unearthing stories, that people in America are turning to God, he set out to learn why, what they meant by "God," what part organized religion is playing in the movement. He explored many fields and dealt with many subjects. In America's cities and hamlets, on farms and in industry, in churches and homes he sought to learn of the people's faith. One cannot read this book without the conscious feeling that God and religion matter greatly in our land, and that, though often expressed in the most prosaic manner, there is an undergirding faith.

Every pastor who reads will recognize many a familiar phrase the average American has learned to use to express religious experience, but author Whitman has probed deeper and has gotten to the heart of most subjects. Perhaps the most tedious of his interviews was that with Woolsey Teller of the American Association for the Advancement of Atheism.

If one reads this book attempting to form a composite picture of religious life in America he would see only a watered-down version of religion. But if he realizes that there presented is a variegated collection of expressions of religious faith, ranging from notations of the president of the National Council of the Churches of Christ to those of a coal miner in Pennsylvania, a farmer in Iowa, or an auto-worker in Detroit, the total picture is strengthened.

Author Whitman concludes: "We are on the threshold of some sort of renaissance of belief, some sort of resurgence and reshaping of man's alliance with the infinite. There is a yearning for this, a great wish which showed itself everywhere my journalistic safari took me: a wish to stop flapping in the uncertain gusts of doubt and cynicism and to sail steadily before a strong wind."

A fascinating adventure recorded most interestingly. JOHN W. COBB

Bethlehem, Pa.

Catholics and Ecumenicity

The Christian Dilemma. Catholic Church: Reformation. By W. H. van de Pol. Philosophical Library. 299 pages. $4.75.

Here is a comprehensive work on theological problems involved in the ecumenical movement, seen from the Roman Catholic side. It required a long time to read, not only because of its size and the heavily dogmatic style, but because of the serious nature of the issues with which it deals.

Well-meaning and liberal-minded Christians express sometimes indignant surprise over the fact that so little progress has been made toward the reunion of Christendom in spite of all the talk and the many conferences that have been held during the last decades. They should take the time to read this book in their search for an answer.

The author is well qualified to deal with this subject. He is a Dutch theologian who during many years was active in the ecumenical movement as a member of the Dutch Reformed Church. Later on he was converted to the Roman Catholic Church, and has since 1948 been Professor of Phenomenology of Protestantism in the Catholic University of Nijmegen in Holland.

The readers are left in no doubt about the author's conviction that the Roman Church is for him the only true Church of Christ. Nearly two-thirds of the treatise is given to the exposition of the author's main thesis that the primary problem of the ecu-

menical movement is the contrast between the Catholic Church and the Reformation.

The author speaks of two different worlds which have very little in common. Never, however, do his words sound arrogant to me. Protestants are to be respected not only as Christians but even as belonging in some sense to the only true church. Many Protestants as well as Roman Catholics might express surprise when the author writes as follows: "No one can, by an act of faith in Christ as the Son of God and Saviour and by a firm hope and a sincere charity, be united to Christ without in a certain sense pertaining to the church. Every valid baptism, even when received outside the church, links the baptized person to the church; a marriage between two non-Catholic baptized persons is recognized as a sacrament and is absolutely indissoluble. Ultimately, it is not the external and visible, but the interior and hidden union with the church that decides the state of grace and eternal salvation." If this spirit would prevail among Roman Catholics more generally it would go a long way to eliminate that antagonism and suspicion which so often signifies the attitude of many Protestants to the Roman Church.

The ecumenical movement is given a long and sympathetic chapter. The writer even ventures on this point some criticism of a papal encyclical letter. Another shorter chapter reviews critically but sympathetically the Anglican Church and its prominent place in the reunion movement. In the last chapter careful consideration is given to the religious and theological reasons which keep the Roman Catholic Church aloof from the World Council of Churches.

My main criticism of van de Pol's work is his far too one-sided treatment of the Reformation, which is almost entirely described in the Reformed-Calvinistic-Barthian sense. Luther and Lutheranism are only very briefly mentioned. Practically no allowance is made to the very real differences which on many vital points exist between the Lutheran and the Reformed positions.

New Bedford, Mass. TOIVO HARJUNPAA

Christians at Work

Christian Vocation: Studies in Faith a Work. By W. R. Forrester. Scribner. 223 page $3.

In a world where those who shout mc vociferously that Karl Marx was wrong a doing their best to *demonstrate* that he w right, Professor Forrester's book *should* welcome. His picture of contemporary s ciety is not rose-colored. In spite of all t clamor for realism we want to be told th things are better than ever, since chur membership and financial contributions a at an all-time high. But the author tells that what Protestantism needs is to take t Reformation and the New Testament mo seriously than ever before. To this end reaffirmation of the Christian doctrine vocation is essential. "Today churches all denominations are realizing how mu the spiritual 'sacred' world has become i sulated and sterilized, while the 'secul world has degenerated into mere paganis . . . our task today is to lead men to ma their choices and do their daily work, they parsons or scavengers, with a sense vocation . . . this is certainly not easy a it may not be possible for everyone garded simply as an individual."

The author's treatment of this significa subject in 16 brief chapters is at once b lical, illuminating, stimulating and orthod but far from complacent. It is a seric study of the problem in the light of Chr tian revelation and experience, not the us attempt to make these fit the status qu "The Romans accuse us Protestants, n without some reason, of preaching perfe tionism and practicing secular compromis

Particularly good are chapters on T Call to the Ministry in a "cosmos of ca ings," and Vocation, Personality and F lowship. In the former the brethren wh anticlericalism waxes eloquent at pub functions can learn much from this Pres terian. In the latter we can also disco that vocational guidance and personal analysis are not the last word.

A. C. M. AHLEN

Northwestern Seminary

OVERSEAS

Swedish parliament permits religious teaching in school

SWEDEN: Molle. July 14.—A NEW PLAN for the junior colleges was adopted by Parliament in May. The place of religion on the time plan caused heated debates. In Parliament all other parts of the plan were accepted without debate, only the place of religion was debated.

The Royal Office of Education suggested in 1951 a reduction of religion periods (there are now either one or two hours a week in every class). A loud protest against this suggestion arose, led by teachers of religion and church authorities. The Established Church and the Free Churches (mainly Covenants, Baptists, Methodists) were united in their efforts to preserve the time for religion.

In view of these protests, the Office of Education in 1952 suggested a compromise. But then the church, with the archbishop as spokesman, demanded no reduction at all.

The debate in Parliament ended with giving free hands to the government. Finally the government accepted the church opinion, and time for religion was not reduced.

THESE EVENTS showed clearly that in Sweden public opinion is a real power. Time for religion in school has been gradually reduced in this century, but now the church has strongly expressed its opinion that the minimum was reached, and the government surrendered.

This success was a result of practical ecumenism. It would certainly not have occurred if the Established Church and the Free Churches had not co-operated. But they were in agreement that the required religious instruction in the state schools is of fundamental value to the whole people.

In order to influence Parliament and the government not to reduce the time for religion I wrote a pamphlet, called *Hur skall det ga med kristendoms-undervisningen pa gymnasiet* ("What will happen to Christian Education in junior college?" Diakonistyrelsen). I stated the case for required religious education in the colleges and argued for Christian unity on this matter. The U.S. affords an example of how religious education in state schools becomes impossible when the major Christian groups differ on it.

A large convention of the Church of Sweden in May came out for no reduction of time for religion in state schools. This convention showed interest in public religious education on another point, too. It resolved to ask the authorities to see to it that curricula and textbooks for public schools are made true to the message of the Bible. It found that in a new textbook it was not made clear that belief in the divinity of Christ is essential to Christianity.

THE WHOLE public school system is in transition. In 1950 the Parliament decided to extend the compulsory public school to nine years (from 7 to 15). This new public school is called "unity school" because it replaces the present dual system which has one academic branch preparing for college and one "folk" branch giving general civic education.

Since 1919 the instruction in religion in public schools has on the whole reflected a liberal Protestant theology. Emphasis is on Bible, not, as earlier, on Luther's Catechism. Liberal theology

characterizes also the plans for religion in the new unity school, though this theology has been abandoned by church leaders and theologians. This is the background of the resolution of the church convention in May.

When the religious education in the state schools has gradually been reduced and become less doctrinal, the church has been forced to rely more and more on its own education system. The traditional chief pillar of the church education is confirmation, which takes place in the age of 14. For church education of younger children Sunday schools are the chief instrument.

Practically all Swedes come to the instruction for confirmation, though it is completely voluntary. This instruction extends over 50-60 hours and focusses on Luther's catechism. To many boys and girls confirmation is mainly a maturity rite, however, and they are not very interested in understanding the Christian message. In the cities pastors may have great disciplinary difficulties with these pupils. There is much public criticism of the shallowness of confirmation.

To improve the instruction for confirmation the Central Home Mission Board (Diakonistyrelsen) appointed a committee early this year, including three bishops and some pastors and teachers. The committee is working on three sections: one dealing with theology (the meaning of confirmation), one dealing with pedagogics and psychology (curriculum, youth psychology, training of teachers), one dealing with practical problems that confront the pastors.

I happen to be a member of the committee, the pedagogical-psychological section. We have had a good many meetings during the spring, and we shall continue in the fall. Already we have resolved to recommend that the normal age is raised from 14 to 15. The reasor are mainly psychological. The psycho ogist of the committee, Dr. Gastrin, h demonstrated, that youth of 15-16 much more capable of grasping the co tents of confirmation instruction tha youth of 14.

Dr. Gastrin, who is originally a Fin wrote in 1936 a dissertation on the r ligious life of growing youth. This spri we got a new book on the religious li of youth: G. Klingberg, *Studier i barne religiosa liv* ("Studies in the religious li of children." Diakonistyrelsen). Klin berg is a professor of a religion in a teac ers' college. His book contains partly theoretical discussion with psychologi from various countries, not least the U But mainly it presents a most interesti primary material. With the help of pu lic school teachers Klingberg has c lected short essays from 630 children 9-13 years on the subject: Once wher thought of God. Further he has ma inquiries on religious remembrances fr childhood among more than 300 stude in teachers' colleges.

Klingberg does not discuss differen in religious experiences depending on a within the period of 9-13. A comm experience is, however, that children 13 are much less interested in religi than children of nine. Many child leave Sunday school about 10 and w they come to confirmation about 14 t are not yet so interested as many them become at about 16. As a scho teacher I know how difficult it is to ma religious education interesting to pu between 12 and 15. It is evidently an i portant task now to work on the religi psychology of this age in order to gai more positive educational approach. every age has its relation to God a must in some way be open for religi education.

—STEN RODH

SYNODS: Western Canadians Re-elect Bergbusch

by E. G. GOOS

United Lutheran Church will get all but $22,000 of synod's income

DR. J. E. BERGBUSCH was re-elected president of the Synod of Western Canada at the convention at Trinity Church, South Edmonton, July 7-10. The Rev. Earl J. Freusch, president of the Lutheran College and Seminary at Saskatoon, was elected vice president. The office of stewardship secretary on a full-time basis was eliminated. Secretary Leonard Koss and Statistician J. S. Rosenquist were re-elected. A new treasurer was chosen, E. H. Boehme, of Edmonton, Alberta.

Much time was spent in discussion of changes in the constitution and by-laws of the synod. One change provides for an annual convention. Another makes the executive committee of synod completely responsible for dealings with the Board of American Missions in home missions endeavor. Conference committees may function in an advisory capacity and in providing services for vacant mission outposts.

PRESIDENT BERGBUSCH

Officers of synod are to be elected annually except for the president, who holds office two years. A committee on full-time service in the church is to help enlist students for the ministry, the diaconate, and as teachers in church colleges.

DR. FRANKLIN CLARK FRY attended the sessions as representative of the United Lutheran Church. He spoke at the opening service, assisted in the service of ordination for two candidates for the ministry, spoke twice on "the state of the church," and spoke at the banquet of the Women's Missionary Society convening at the same time in St. John's Church, Edmonton.

SYNOD ADOPTED a budget for its own needs amounting to $22,000, a reduction of more than $8,000 from the budget of 1951. Up to the amount of $44,000, receipts are to be apportioned equally to the synod and the United Lutheran Church. Above that figure everything is to go to the ULC.

Five new congregations were received into the synod, including a recently organized mission at Winnipeg. Four pastors were received, the newly ordained Lothar Schawbe and Bert Zemke, graduates of the Lutheran College and Seminary, and the Rev. E. Caune, formerly of Latvia, and the Rev. O. Frank, formerly pastor in Poland.

The committee on home missions reported that missions are becoming self-supporting at the rate of two a year. Eighteen preaching places are being served by pastors of other parishes.

A knotty question not settled by synod was the establishment of the office of a social missionary for Edmonton, although $2,000 was placed in the budget for this office. Alberta Conference congregations will be asked to add to that sum.

The Lutheran Home Society reported through its president, the Rev. A. Wilke, that the building of a hospital is planned.

FIRST AGAIN FOR ERIE CHURCH

One year after his ordination as the first young man called to the ministry from the congregation of Christ Church, Lawrence Park, Erie, Pa., the Rev. Walter William Mattson was commissioned as a missionary to Japan. Ceremony took place in Christ Church June 28. Pastor J. Frederick Bermon is shown congratulating the Thiel College and Northwestern Seminary graduate after the commissioning. New missionary's wife and daughter, Christine, are by his side. At left, Dr. George Lawrence Himmelman, president of Pittsburgh Synod, and Dr. Ralph W. Loew of the ULCA Board of Foreign Missions, look on with interest.

ILLINOIS:

Chicago Group Greets Lilje at Reception

CHICAGO—Lutherans of Chicagoland honored Dr. Hanns Lilje, bishop of Hannover and president of the Lutheran World Federation, at an informal luncheon reception when he passed through Chicago July 7. More than 100 clergy and laymen, as well as representatives of the press, gathered on short notice at the Morrison Hotel to greet the bishop.

Inspired by two Lutheran youth rallys in Boston and in Moorhead, Minn., at which he recently spoke, Bishop Lilje spoke of the "younger generation as one of God's greatest gifts to the church." He warned that the youth of this country are a little too prone to consider the freedom of the United States as something natural. "Young people and parents must prepare themselves now for the decisions they must make when crisis is at hand."

Dr. Lilje was interviewed by Luthera layman Dr. Everett Mitchell, on his "Tow and Farm" program, July 8, on WMBQ-TV

GRACE CHURCH, Woodstock, dedicated new church edifice, June 28, with specia services conducted by Dr. Roger C. Kaut man, pastor since 1909, and President H. J McGuire of the Illinois Synod. The ne building will accommodate 600 worshipers

NINETY-SIX high school young people, 8 intermediates, and 135 juniors attended th Northern Illinois Lutheran Youth Camp a Long Lake, July 5-25, each group for on week. In addition 71 ministers, laymen an women, as well as representatives of variou boards and agencies of the church, serve on the staff. Associate directors in charg of the various weeks were Pastors Samue Besecker, William West, and John Spai with Pastor John E. Cooperrider, directo

THIRTY-SEVEN graduate students were en rolled for the first term of the summer se sion held at Chicago Lutheran Seminar July 6-24. A similar number was expecte for the second term, July 27-Aug. 14.

Guest lecturers at these sessions we

rofs. Warren Quanbeck of Luther Semiary, Jerald C. Brauer and Sidney Mead of ıe University of Chicago, and E. Theodore achmann of Pacific Lutheran Seminary.

A SPECIAL APPEAL for food for overseas elief, to be conducted by the rural Luıeran churches of Illinois, was planned reently at a meeting of representatives of all utheran bodies in Illinois. Co-chairmen or the appeal will be Pastor Harlan Wendır, Harvel, and Clifford E. Dahlin, executive director of the Lutheran Council of reater Chicago. Representing United Lueran Church synods in the area will be astor R. E. Aden, Bluff Springs, and Pasr L. H. Cooperrider, Pearl City-Kent. The od will be distributed by Lutheran World elief.

THE ORDINATION of Otto A. Bremer took ace at Luther Memorial Church, Chicago, ly 19. Pastor Bremer has received a call become Lutheran campus pastor at the niversity of California, and executive dictor of the Lutheran Student Foundation Northern California.

THE CHURCH of the Good Shepherd, Oak ark, recently purchased the bungalow next oor to be used for church offices, Sunday hool classrooms, and meeting rooms.

ST. JOHN'S CHURCH, Bluffs, has recently mpleted the renovation and redecoration its sanctuary.

PASTOR EDWARD A. COOPERRIDER, Unity hurch, St. Louis, was recently united in arriage to Virginia Krog of Bluffs.

PASTOR GILBERT C. BENGSTON, Trinity hurch, Lockport, left on June 28 for a o months' trip to Europe.

CONGREGATIONS which have met their theran World Action quotas in full dur- the last two months are Redeemer, ırora; Faith, Brookfield; Mt. Zion, Chigo; Norwood Park, Chicago; Gethsemane, cero; St. Paul's, Evanston; Emmanuel, aywood; Forreston, Forreston; Amity, na; Trinity, Milledgeville; St. John's, redosia; St. John's, Pearl City; Grace, oria; Zion, Shipman; Grace, Springfield; ther Memorial, Springfield; and St. ark's, Washington.

JOHN E. COOPERRIDER

INCIDENTS

story of the week

THE TRIP started out uneventfully enough . . .

Pastor William Logan found he'd have to drive some distance from his Turtle Creek (Pa.) parsonage to do an errand. Just as he was about to leave, he remembered he could kill two birds with one stone if he packed a set of window screens in the car, dropping them off at their destination en route. A friend, Spike Pfahler, offered to help keep the screens in place.

Down the road the pair drove. Then . . . the movement of the car caused the screens to shift slightly to one side. Unknown to the two occupants, several screens jammed into the cigar lighter on the dashboard. As a result, insulation was set afire. Pastor Logan beat the flames out with his hands, re-shifted the screens and drove on.

A sudden thunderstorm sent water cascading over the vehicle. The motor coughed, then died altogether. A near-by garageman had it fixed (condenser and points) in a jiffy. Once more the pair were on their way.

Things began happening faster: on a straight stretch of road, the motor gasped again, this time it lacked gasoline. The tank was filled (after a short hike to a filling station).

Next stop was a matter of minutes later when a rear tire blew out. The spare was put into use . . . it lasted 12 miles before it also flattened with a bang.

By this time, ecclesiastical equilibrium was wearing thin. "Spike, you look a little overheated! You feel well?" asked the pastor more out of desperation than concern.

Spike agreed he did feel a little feverish . . . an hour later a physician agreed; Spike had chickenpox!

PASTOR LOGAN'S understatement of the week: "Today I should have stayed in bed!"

—DICK SUTCLIFFE

Photo by Johnstown Tribune-Democrat

SYMBOLIC of the extent to which Lutheran parishes everywhere have responded to the appeal for clothing to be shipped to needy countries overseas is this picture of a loading operation in the Somerset-Cambria district of Pennsylvania. The Rev. Harold Lee Rowe, pastor of Trinity Church, Hornerstown, Pa., who is this year's Lutheran World Action chairman for the district, is shown hoisting a carton of used clothing—part of a 14,000-pound shipment earmarked for Europe—into the hands of William C. McQuaide, a layman of Mt. Calvary, Geistown, Pa. Mr. McQuaide provided the truck which ferried the shipment to a processing center at Phillipsburg, New Jersey

MARYLAND:

Historic Zion Church Joins Maryland Synod

BALTIMORE—Historic Zion congregation, organized 1755, City Hall Plaz was formally received into the Marylan Synod at an afternoon service June Dr. Franklin Clark Fry preached t sermon. Prior to the service, Dr. Fr President of Synod J. Frank Fife, a Zion's pastor, Leopold W. Bernhard, pa ticipated in a 15-minute television pr gram at a local station.

THE REV. PAUL F. LUEBBE was install as St. Andrew's first pastor in Ascensi Church by President of Synod Fife June 2 The charge to the pastor was given by Se retary of Synod Augustus Hackmann; char to the congregation by Charles W. Reid pastor of First Church, Portage, Pa.

THE REV. HERMAN G. STUEMPFLE, J has resigned as pastor of Our Savio Church, and accepted a call to Chr Church, Gettysburg, Pa.

JOHN SAMUEL MANRODT was ordained his home church, Friedens, July 19, to come pastor of the Orkney Springs Pari Virginia. President Fife, Eastern Conf ence President Howard Ritterpusch, a three other clergymen of the Manrodt fa ily, brothers David and Paul and fat Manfred Manrodt, participated in the se ice.

MISS MIRIAM A. PLITT was commissio as a missionary to the Liberia, Africa, L theran mission in Calvary Church July President Fife, John L. Yost, Jr., of Board of Foreign Missions, and Pas James T. Powers participated in the serv

REFORMATION CHURCH honored Mr. Mrs. Albert B. Hardwick on the occas of their 50th wedding anniversary at a ception, recently. Flowers and congrat tory letters were received also from for associates of Baltimore and Ohio Railr where Mr. Hardwick was employed more than 50 years.

At a reception tendered them by their ome congregation, Dr. and Mrs. Franklin . Keller were presented with a 16mm mo- on picture camera for use in their work the Liberia mission field, July 19.

LLOYD M. KELLER

ynod Near Top n CHEY Fund Goal

Hagerstown — Treasurer Virgil W. oub reports that synod stands at 97.1 er cent of the minimum CHEY goal of 275,000. Thirty-three congregations ave contributed between 110 and 180 er cent of their goals. The 2.9 per cent eficit is due to the fact that 49 congre- ations have not met minimum quotas. resident Fife has appointed a commit- e of laymen and pastors to make con- rted effort to put synod "over the top" the end of 1953.

To be a member of the same church for years is somewhat of a record. That stinction belongs to Mrs. Anna Elizabeth baugh, Hampstead, who was confirmed St. John's, Salem parish, March 8, 1873, d who has maintained active membership er since. In spite of her advanced years 4) she occasionally attends worship serv- s. Her pastor is the Rev. Willis R. enneman.

Ground-breaking service marks the be- ning of the parish hall for St. Mark's, nor parish, Pastor A. Roger Gobbel. e building will be constructed by the n of the congregation. President Fife d Pastor Gobbel conducted the services.

As of June 24 Treasurer Doub reports 53,141 benevolence aid, or 43 per cent amount apportioned.

Zion Church, Middletown, Pastor How- l J. MacCarney, has voted to proceed h remodeling plans at an approximate t of $80,000. A special service was held ently honoring the 73 persons who have n members of Zion for 50 years or more. ree have been members for 74 years.

WILSON P. ARD

CAMPUS

GETTYSBURG College will have two new faculty members this fall in the persons of Warren F. Robinson, who leaves WAGNER College's art department for the battlefield campus to head the newly established art department, and Philip E. Johnson, WAGNER graduate who becomes instructor in political science . . . THIEL College will have a husband-wife team on faculty this fall. They are Dr. Lansdon H. Bowen, chairman of the department of romance languages, and his wife, a Sorbonne graduate, who will be a French instructor.

MUHLENBERG College's Chapel Choir of 40 voices reported that its annual tour of Pennsylvania, included concerts in Shillington, Hazelton, Schuylkill Haven, Macungie, Lehighton, Telford, Allentown.

GETTYSBURG College will have a new dean of women this fall: Dr. Martha Hannah Storeck, administrative assistant at Endicott Junior College in Massachusetts. She succeeds Mrs. Mildred Johnson, who has been serving as acting dean of women.

SASKATOON Seminary's new administration building is underway; contracts have been awarded. The one-story modernistic structure will have a chapel and an assembly hall, where sessions of Western Canada Synod may be held.

GETTYSBURG College's board of trustees has voted to replace the present tuition charge with a new comprehensive annual fee of $625 per student. This new figure will cover all expenditures from tuition to lab fees, will not include, of course, books or private tuition. Income realized from this raise will be used for scholarships, salary increases of professors and equalization of student expenses among the student body.

WAGNER College's new dean of women is Miss Heimtraut Dietrich, daughter of Pastor and Mrs. Otto Dietrich of Camden, N. J. She comes to Staten Island from her Syracuse University post as student dean in residence.

Carthage Citizen Elected

DONALD T. FORSYTHE

Lutheran Heads Kiwanis International

IN DONALD T. FORSYTHE, recently elected president of Kiwanis International, Lutherans will recognize an active church layman and Carthage College board member.

Mr. Forsythe, who lives in Carthage, Ill., is editor and publisher of The Carthage *Journal*, a weekly newspaper. He is a graduate of Thiel College, class of 1924.

In his services on the board of Carthage College, Mr. Forsythe has been especially active in organizing a journalism department at the school.

A Kiwanian since 1926, he served as treasurer of the international organization last year. In June of this year he was elected president, by acclamation, at the 38th annual Kiwanis convention in New York's Madison Square Garden. He officially took office on Aug. 1, succeeding Walter J. L. Ray of Detroit.

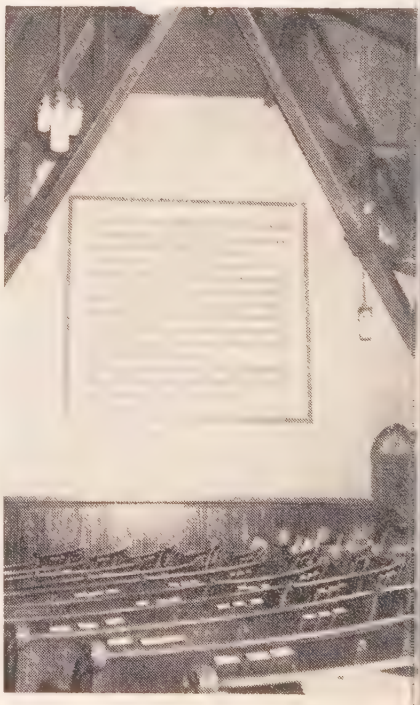
Another Lutheran, Don E. Engdahl of Spokane, Wash., was elected to succeed Mr. Forsythe as Kiwanis International treasurer.

OLD WORLD ARCHITECTURE SWAPPED FOR NEW LOOK

A CENTURY AGO, hundreds of Luther congregations in America broke away fro Old World traditions and built churches sembling those of neighboring non-Luther congregations. In the church "auditoriur rows of pews semicircled down the slopi floor toward the pulpit which was the foc of attention.

By 1953 Lutheran and non-Lutheran cc gregations were busy remodeling the 19 century auditorium-type churches into more beautiful, more worshipful style. notable reconstruction was completed cently in the large Temple Luther Church, Philadelphia. Charles A. Schei inger designed the new interior. The wall in the picture below, on which the 2 Psalm was inscribed in huge letters, h now been made into an altar-center chancel (*see picture next page*).

BEFORE remodeling operations, Temple Chu in Philadelphia looked like this . . .



In most denominations the altar-centered church is replacing the pulpit-centered. This year, in the biggest church building boom in American history, a majority of the new buildings are of this type. Architects are returning to the historic style interiors.

NEW YORK:

Camps Announce Big Enrollment

NEW YORK CITY—Camps in the New York area are having the biggest season ever. Camp Trexler and Camp Mahetu, operated by the Synod of New York and New England for boys and girls, respectively, and located in Interstate Park, Bear Mountain, both report a full season. Camp Wilbur Herrlich and Camp Norge, operated by two welfare agencies, opened their season with improved programs, facilities, capacity enrollment.

SPRING CLOTHING collections were made in most New York churches for Lutheran World Relief. Four churches in Brooklyn, with the Brooklyn Inner Mission Society, sent almost two tons to Phillipsburg.

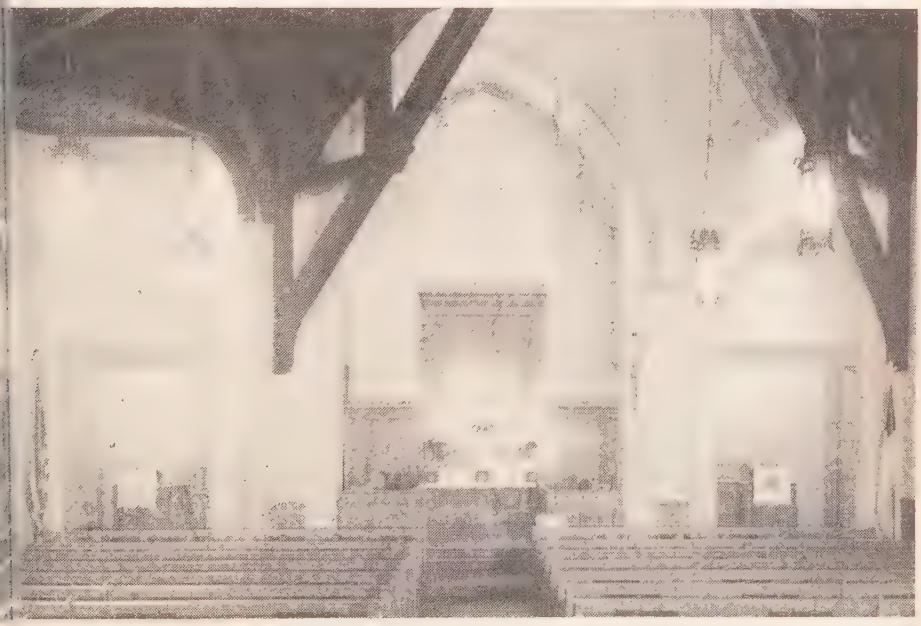
DEDICATIONS: Christ Church, Great Kills, Staten Island, dedicated its new church recently and is now building a new parsonage. At Trinity Church, Staten Island, the Richard Meyer Memorial Organ was dedicated.

INSTALLATIONS: The Rev. Henry S. G. Sheppard as pastor of St. Paul's Church, Narrowsburg, on June 14; the Rev. W. Walter Betz as assistant pastor, St. Stephen's Church, Brooklyn, on June 20; the Rev. Richard K. Muck as pastor of St. Paul's Church, Nanuet, on July 19.

NEW YORK CONFERENCE will have its fall convention at Lake Minnewaska on September 18 in conjunction with the Stewardship Committee of the synod. The Long Island Conference will meet Sept. 22 at Our Saviour's Church, Jamaica.

OLIVER W. POWERS

AFTER remodeling, Temple Church presented a modern, functional appearance. Change is typical of widespread movement to discard nineteenth-century influence in church architecture, bring structures up to date and improve the seating arrangement (see story on page 40)



PENNSYLVANIA:

Pennsylvania Pastors Welcome Bishop Lilje on Visit to Kin

SCRANTON—When Bishop Hanns Lilje arrived at the Avoca airport recently spend a few hours with relatives in Carbondale, pastors of the area were on hand greet him. One of these was the Rev. Carl J. Schindler of St. Paul's Church, Wilkes Barre, who translated into English Bishop Lilje's most recent book, *Luther Now*.

In an interview with reporters, Bishop Lilje said, "A firm and determined attitude on the part of the West may help to save the world from another war, because the Russians respect determination . . . If the West shows its real and genuine interest in these people in the East Zone, then the Russians, being realistic politicians, may reconsider their attitude."

Speaking of the United States, Bishop Lilje said, "Everybody knows that you are the leading power of the West as far as men and means and might are concerned. That is why you must take the lead. You can do more than the other powers—and you must because you can. I have met in this country quite a number of persons in leading positions who realize this responsibility of the United States and are prepared to live up to it."

PETER YURICK and W. K. Thomas, Lafford, co-chairmen for the fourth annual Lutheran laymen's retreat at Camp Greenwood, Hauto, Pa., June 27-28, report that "from all angles this year's retreat was an outstanding success." It was sponsored by the Brotherhoods of the Pottsville and Wilkes-Barre Conferences, with 32 parishes represented by a total of 259 men. Guest speakers were Dr. Harry F. Baughman, the Rev. Lester E. Fetter and the Rev. Charles D. Moser.

HELEN L. STOECKEL, R.N., was commissioned as a worker of the Lutheran

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

dren's Bureau of the Board of Inner Missions of the Pennsylvania Ministerium at a special service held in St. John's Church, Wilkes-Barre, July 19. Dr. Emil E. Fischer, president of the Ministerium, performed the act of commissioning. Dr. Gustavus H. Bechtold, executive secretary of the Inner Mission Board, preached the sermon. The liturgist was the Rev. M. Luther Wahrmann, chairman of the Wilkes-Barre Conference Inner Missions committee. Miss Stoeckel, a member of St. Paul's Church, Shavertown, represents the Children's Bureau in the Wilkes-Barre Conference.

PASTORS of the Wilkes-Barre Conference are looking forward to the 22nd annual retreat sponsored by the Scranton-Wilkes-Barre Pastoral Association, at Grace Church, Gouldsboro, on Sept. 15. The Rev. Charles E. Brodell, supply pastor, is in charge of local arrangements. The guest preacher will be Dr. Edward T. Horn, III, Trinity Church, Germantown. The Rev. Robert M. Lamparter, Kingston, will serve as chaplain.

THE WOMEN'S MISSIONARY SOCIETY of the Wilkes-Barre Conference was represented at the School of Missions at Camp Ministerium, Shawnee-on-the-Delaware, by Mrs. Harold Deisher, Christ Church, Wilkes-Barre; Mrs. Francis Edwards and Mrs. Frances Wightman, St. John's Church, Wilkes-Barre; Miss Minnie Kuhns, Mahonoy Valley Parish; Mrs. William Moyer, St. John's Church, Scranton.

JUNE 28 St. Paul's congregation, Shavertown, honored its pastor, the Rev. Frederic H. Eidam, on the 25th anniversary of his ordination and also on the completion of his first year at Shavertown. The Rev. Melvin A. Kurtz, a friend of long standing of Pastor Eidam's, was the guest speaker at the service. Pastor Eidam was further honored at a buffet luncheon and presented with a gift. St. Paul's recently dedicated a set of tower chimes. They were presented by Mrs. Robert Nicely in memory of her late husband, who was financial secretary for 13 years prior to his death in 1952.

WILLIAM O. MOYER

HONOR ROLL

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August L. Schneider

Springfield, First
Frederick F. Mueller

Springfield, Fourth
Carl W. Shanor

Springfield, Grace
Anton L. Anderson

Springfield, Second
Paul P. Anspach

Springfield, St. Luke
K. Jay Bishop

Steubenville, Grace
Melvin A. Kimble

Stony Ridge, St. John
David L. Scharf

Toledo, Augsburg
W. Carl Satre

Toledo, Olivet

Toledo, St. Luke
William P. Markley

Uniontown, Emmanuel
Henry C. Roehner

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

ONTARIO:

Hagey Heads Reorganized Waterloo College

J. G. (GERRY) HAGEY has been appointed president of Waterloo College in a move to reorganize and separate some of the administrative duties in connection with the college and the Evangelical Lutheran Seminary of Canada. Both institutions are housed in the same buildings and under the supervision of a single board of governors. Dr. H. T. Lehmann, formerly head of both schools, continues as president and dean of the seminary.

Mr. Hagey is one of the first graduates of Waterloo College and served for three years as vice president of the board. For the past 18 years he has been advertising manager of the B. F. Goodrich Rubber Co. He is a member of St. Mark's Church, Kitchener. Both his sons are students at the college. The Rev. Lloyd Schaus, also a graduate of the college, will reassume the duties of dean of the school. Because of the pressure of lectures in the seminary he had given up the deanship a year ago.

The reorganization came as the result of a survey made early in the year by Dr. Gould Wickey of the ULCA Board of Education. The building program (dining hall almost completed, main structure underway) and expanding college activities pointed to the need for a separate presidency. Dr. Lehmann, who held the dual responsibility, will now be able to concentrate on the development of the seminary. An increased enrollment is expected this fall in response to a continuing emphasis on the need for more pastors in the Canada Synod.

President-elect A. G. Jacobi will begin his four-year term as head of the Canada Synod on Sept. 1. He succeeds Dr. J. H. Reble who is retiring after 28 years as president. Formal installation of the new president will take place in St. Mark's Church, Kitchener, Sept. 23. Dr. Franklin Clark Fry, ULCA president, will conduct the ceremony.

THE LUTHERAN SUMMER CAMP at Edgewood Park is in the middle of a successful season. Registrations, especially in the

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junior groups, are up over last year. Two new huts, replacing tents formerly used, are proving very popular. Three more are scheduled for erection this fall. Men of the neighboring churches provide volunteer labor.

MEMBERS of the ULCA Board of Publication will come to Ontario for their quarterly meeting on Aug. 15. They will be the guests of a fellow member, C. N. Weber, at his summer cottage at Papineau Lake. En route, some of them will take the opportunity to see the Canadian branch at Kitchener.

JULY 12 saw the end of much hard work by Pastor Delton Glebe and members of St. James' Church, New Dundee. They had outgrown their old frame building and had completed a new brick church. Speakers for the dedication were President Reble, President-elect Jacobi, and several former pastors. NORMAN BERNER

VIRGINIA:

Massanetta Springs Assembly is Underway

THE VIRGINIA SYNOD'S Summer Assembly is being held at Massanetta Springs, Aug. 10-16, this year. Dr. John H. Fray, director, has announced that the staff of speakers and leaders includes Dr. Stewart W. Herman of Lutheran World Federation; Dr. Raymond J. Seeger of the Naval Ordnance Laboratory, Silver Springs, Md.; Dr. Reginald E. Dozer of Washington, Pa.; Dr. Erwin R. Spees of the Board of Parish Education; Miss Helen Shirk, New York City; the Rev. David F. Cooper, Brevard, N. C.; and Mrs. B. D. Castor, Concord, N. C.

TWO YOUTH CAMPS are being held in the synod this summer. The Southwest Virginia Youth Camp was in session July 6-9, using facilities of the Konnarock Girls' School, Konnarock, Va., with 83 campers enrolled under a staff of 19 leaders headed by Director Elmer H. Ganskopp. The Powell's Fort Camp in Northern Virginia will be held Aug. 22-29. A capacity of 150 campers has been enrolled since July 1 with many late applicants disappointed. Pastor Ira J. Wilson, Jr., will be camp director;

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Sunday School 9:30 A.M.

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STAFF WANTED

Worker for boys' groups and neighborhood contacts. Woman worker for teenagers and girls in the House and neighborhood relationships. College training or experience required. Resident staff arrangements with time available for study. Good supervision. Apply Sister Betty Amstutz, Lutheran Settlement House, 1340 Frankford Avenue, Philadelphia 25, Penna.

WANTED

Qualified person who can serve both as Organist and Choir Director at Emanuel Lutheran Church, Manchester, Conn. Write Pastor Carl E. Olson, 64 Church St., Manchester, Conn.

WANTED ORGANIST-CHOIR DIRECTOR

Replacement by one or more persons is needed for September 1, 1953. Salary open. For details send customary application information with list of references to "Music Committee," Como Park Lutheran Church, 1547 Sheldon Street, Saint Paul 13, Minnesota.

PARISH WORKER NEEDED

In Southern California. State full information as to age, training, experience and salary in first letter. Grace Lutheran Church, 4427 Overland Ave., Culver City, Calif.

VIRGINIA . . .

Pastor Allan H. Fenner, registrar; and Pastor Hensil Arehart, business manager.

REDEEMER CHURCH, Bristol, celebrated two events on Sunday, Aug. 2. The first of these was the observance of the fiftieth anniversary of the church's organization; second was the dedication of a new $85,000 parish building. Dr. John L. Yost, Sr., president of the Lutheran Theological Southern Seminary and former pastor of the congregation, brought the anniversary message. Dr. R. Homer Anderson, superintendent of Virginia Synod, was in charge of the dedication, and Dr. J. Luther Mauney brought greetings from the synod. The Rev. J. Lester Link is pastor.

THE STONY MAN PARISH, Luray, the Rev. Hensil Arehart pastor, has been conducting a series of educational tours for young people during the past five years. Among other places, the group has visited Fredericksburg, the Children's Home at Salem, and the Lutheran Motherhouse at Baltimore. Last month 54 members traveled in two chartered buses, worshiping in Waynesboro, picnicking at Shenandoah Acres, touring colleges, military academies and churches in the Staunton-Waynesboro-Harrisonburg area. This month the group is visiting Washington. These tours are appropriately held on "fifth Sundays" when the parish has no regular church services.

SYNOD suffered a loss last month in the death of E. L. Keiser, prominent layman of Grace Church, Waynesboro. For 25 years he served as registrar of the Massanetta Summer Assembly. Funeral services were conducted in Grace Church by Pastor Richard A. Miller, assisted by the Rev. Mac Huddle and Dr. R. Homer Anderson.

THE REV. V. A. MOYER, JR., has accepted a call to St. Peter's congregation, Shenandoah, effective Sept. 1.

THE REV. JOHN MANDROT has accepted a call to the Orkney Springs Parish effective July 26.

DR. JOHN H. BENNETCH of Dallas, Tex., has accepted a call to Holy Trinity congregation, Elizabethton, Tenn., effective Sept.

MARSHALL F. MAUN

SEMINARIANS CALLED

The following list of June seminary graduates, and the assignments they have accepted, is a continuation of a list begun in the July 8 issue of THE LUTHERAN. Others will be printed as received. Asterisk (*) indicates assistant pastor.

HAMMA DIVINITY SCHOOL
Springfield, Ohio

Thomas Robert Bergman	
George Marquis Billman	First, Mansfield, O.*
George Archer Bush	Trinity, Brookville, O
Hans Deitrich Caspary	Thorsby, Alta.
James T. Costanzo	St. James, Ringgold, Pa.
Edwin Lord Ehlers	St. James, Phillipsburg, N. J.
Harold Lee Figley	Dayton, O.
Charles R. Fisher	Crouse Memorial, Tiro, O.
V. C. Hair	Methodist Parish, West Liberty, O.
Robert Frederick Hall	Zion, Reedsburg, O.
Robert Neal Harter	Trinity, Tipton, Iowa
Paul Roy Hunteman	St. Paul's, Frankfort, Ind.
Harold Edward Koch	Zion, Covington, Ky.
Arthur J. Laughlin, Jr.	St. John's, Vandalia, O.
Robert Royal Lesher	First, Tiffin, O.*
Kenneth J. Pidgeon	St. Paul, Pleasant View, O.
Wayne Spurgeon Pittenger	Wilmington, O.
Walter Paul Scherr	Trinity, Albany, N. Y.

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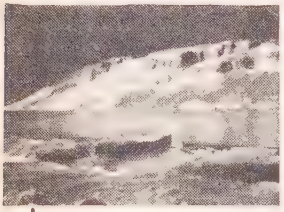
Albert Richard Smith Tullehuma, Tenn.
P. W. Steele, Methodist Parish, New Vienna, O.
Norman Ed. Winterhoff U. S. Navy Chaplain
Charles M. Witthoft Foreign missions (Japan)



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President, Lutheran Synod of New York

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SASKATOON SEMINARY
Saskatoon, Sask.

Irvin Daechsel (ALC)	Radison, Sask.
Edward Rode (ALC)	Rush Lake, Sask.
Bertil Sander (Aug)	Stockholm, Sask.
Lothar Schwabe (ULCA)	Brightholm, Sask.
Donald Sjoberg (Aug)	
Vernon Sundmark (Aug)	Marchwell, Sask.
Alfred Wedman (ULCA)	
Bert Zemke (ULCA)	Westlock, Alberta

DECEASED

Rev. Henry Calvin TerVehn

Stricken with a heart attack in his hotel room at the Chautauqua Lutheran Assembly, Chautauqua, N. Y., the Rev. Henry Calvin TerVehn of Dayton, Ohio, died July 22—two weeks after the death of his invalid wife.

Pastor TerVehn retired in 1950 and had been living in Dayton near three daughters who survive him, along with a son.

He was a native of Lewisburg, Ohio, and after public school teaching entered Wittenberg College, graduating in 1903. In 1906 he graduated from Chicago Lutheran Theological Seminary and was ordained in that year. He served at Middlepoint (1906-10); was a home mission pastor at Barberton (1910-14); and a field missionary (1914-17) in Cleveland and Detroit, Mich. He served in Covington (1917-21); Marysville (1921-23); West Carrollton (1923-31); Coshocton (1931-38); and in Oxford, where he was pastor to Lutheran students at Miami University and at the Darrtown congregation (1942-48), and at Oakland Clay Memorial, Mansfield (1948-50).

Four times he was a delegate to the United Lutheran Church in America convention and had served as secretary of the Ohio District of the General Council.

Funeral services were held at Second Trinity, Dayton, by Pastor Warner Holmgren and Synod President George W. Miley. Burial was in Lewisburg, Ohio, July 25.

Mrs. John Strempfer

Funeral services for Mrs. Margaret Strempfer, who would have been 101 years

old on July 22, were held in Denver, Colo., July 10. Her death occurred July 7. She was the widow of the Rev. John Strempfer, former pastor of Denver's Messiah Lutheran Church.

The funeral services were held in Messiah Church, with Dr. Lyle C. Burns, present pastor, and the Rev. Clarence Lund, associate pastor, officiating.

A native of Ontario, Canada, Mrs. Strempfer formerly lived there and in Toledo, Ohio, where her husband held pastorates. They went to Denver in 1925. Mr. Strempfer died there in 1934.

Mrs. Strempfer is survived by a son, Dr. R. J. Strempfer, Bladensburg, Ohio, and a daughter, Mrs. Hildegard Sweet, Denver.

Interment was in Crown Hill, Denver.

Rev. Seymour Cooper

The Rev. Seymour Cooper, 73, died on June 22 at Fisherville, Ont., shortly before dedication of the new Fisherville church which he helped plan and supervise.

A native of York County, Ont., he was a graduate of Waterloo Seminary, and had served parishes at Galt, Sault Ste. Marie, Welland, Sherwood-Unionville, and Sudbury, in addition to Fisherville. He is survived by his wife, the former Alice Line of Sherwood, two daughters and a son.

Burial was in Sherwood Cemetery, with the service in charge of Dr. J. H. Reble and the Rev. E. J. Fischer.

Rev. W. H. Knauff

The Rev. W. H. Knauff, pastor of St. Peter's Church, Preston, Ont., since 1919, died April 21 after a brief illness.

He was a native of Kitchener, Ont., and had attended Martin Luther College and Seminary in Buffalo, N. Y., in his preparation for the ministry. Parishes he had served early in his career included Port Colborne, Ont., and Lyndonville, N. Y.

Surviving are his wife, the former Alberta Fitzer of Waterloo, and a son, the Rev. Karl Knauff of Stratford, Ont.

Funeral services were held at Preston on April 23. Dr. J. H. Reble, president of Canada Synod, preached the sermon.

MARION COLLEGE

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IN CONCLUSION . . . . . .

"I'VE REACHED the conviction that it isn't good policy for us to give anything to any other country unless we're sure there's some advantage in it for us," a man told me recently. This man is a leader in his congregation, but he has decided to scuttle the Sermon on the Mount, the Good Samaritan parable.

There's a lot of this cynical selfishness in America, pretending to be realism toward world affairs. Some of it cropped up in the Congressional debate on the refugee bill (*see page 4*). To call a man a "do-gooder" these days is supposed to be a crushing insult, like calling him a weak-minded sentimentalist.

THE TRUTH IS that there is immense advantage for us in each of our words and deeds of generosity. Being selfish is the most expensive of all sins. We cut ourselves down in size according to the way we limit our love. A man who can take in the whole world in his affections is a big man. That's why Jesus said the only way we can save our lives is to give them away.

Almost everywhere I go these days I find someone who a few years ago was a "DP," a homeless alien dependent on the charity of Americans for a new start in life. Most of them seem way above average in energy and intelligence. They are the people who had the courage and faith to stay alive and seek freedom against terrible odds. It was a lot of trouble for many of us to help them when they first arrived, but now they are helping us as useful citizens.

It looks as though we shall face the same opportunity again with this new resettlement of refugees. Perhaps some of us are weary of doing good, and won't respond as we did in 1949 and 1950. We are infected with this "America for Americans" stupidity. We must recognize it for what it is, a dangerous disease.

According to the Christian way of thinking, the only advantage in having a little more wealth than is required for our own basic needs is that this makes it possible for us to help others. The fact that America can give wheat to hungry people of India and Pakistan, and can provide homes for some of the refugees is convincing proof that these are things we Americans ought to do. Sharing with others is simply the Christian way of life—and to fail in this is to exclude ourselves from the love of God.

THE GOVERNMENT OF ANY NATION must reflect in its policies the collective conscience of its citizens. In a land where this conscience is effectively formed by Christian influence, the policies of the nation should at least faintly reflect Christian principles. No government can be Christian, because the people of the nation are thoroughly enough Christian to make this possible.

But to the extent that each of us practices the Christian way of life, the quality of our national life rises toward Christian standards. That's why we, as citizens, must think about our national policies in terms of our Christian convictions. We shouldn't be guided by what the leaders of our favorite political party tell us, or by the general opinion that seems to prevail in the place where we work, but by the ideas we get from the New Testament.

There's a practical way to put all this in effect right now. Let's start looking for homes and jobs for the refugees who may soon begin to trickle through the narrow opening in the door to America.

—ELSON RUTT

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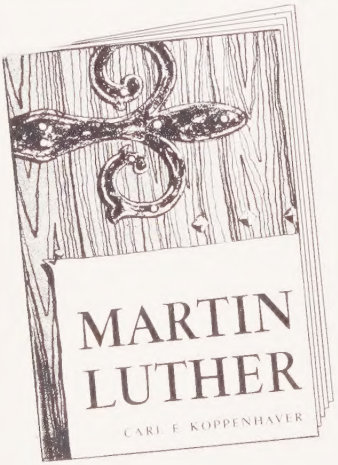

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